

THE NEW

ONYX-INFORMER

THE NEW BLACK STUDENT VIEW AT N.U.



INSIDE:

Exclusive Interview with
Professor Dana Chandler
Creator/Director, AAMARP

Black Students Guide
To Boston

John D. O'Brien
Serving Boston's Children
contending with angry teachers

...and much more!

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The Onyx-Informer is published by black students at Northeastern University, 360 Huntington Avenue, Boston, MA 02115. (617) 437-2250. The Onyx-Informer reserves the exclusive right to all published articles, photographs, and graphics. Printed material cannot be reprinted in whole or in part without prior written consent of the Northeastern University Onyx-Informer. "THE NEW BLACK STUDENT VIEW AT N.U."

In The Bond...

The New Onyx-Informer is glad to welcome upperclassmen back for another academic year. This message, however is for the Freshmen, but read on. It could be the message you missed as a freshman... Welcome class of 1986 and congratulations on your choice of Northeastern University as the place to continue your education. As you embark upon your college career there are a few things that I would like to impress upon you.

Boston is the educational capitol of the world, a college town. A city that has produced some of the world's finest scholars, black and otherwise. It is also a city full of hate and wounded with the ugly scars of racism on every level; socially, politically, educationally and in the job market. Northeastern University is a microcosm of Boston, which in turn is a microcosm of American society where traditionally, injustice and inequality are built-in characteristics.

As you know, much progress has been made in this country by our ancestors. This undeniably accounts for our presence at this university, or any other institution of higher learning.

Several doors have been knocked wide open by our predecessors, who shed tears as well as their precious blood for us. They have led the way for us to step through those doors and take firmly into our grasp the reigns of our peoples destiny.

Yet there are far too many doors unopened. These doors will only be opened by the young black intelligencia now attending black colleges and predominately white universities. Since we at Northeastern, have seen fit to come to a white university, for whatever reasons, we will often have to give twice the effort to get out of this school with the necessary skills to do our life's work, before they find some way to force us out, financially or otherwise.

Despite the barriers that confronted our magnificent ancestors, they overcame those obstacles and went on to give the world some of its richest treasures in all eras and aspects of mankind. Some obstacles that persisted then, persist today, with more challenging ones facing us now and in the future. We too can find the key to get over those obstacles. The key is education. more specifically, a meaningful and maybe more importantly, a relevant education.

Therefore, Sisters and Brothers, there are some basic rules for success that must be followed if one is to achieve the degree of excellence that is desired of our education and the specific skills that we are here to obtain. Clearly define what it is you want to do in life, what you want from Northeastern University. Mold these aspirations into concrete objectives to be pursued with unyielding confidence and conviction. Northeastern is just a stepping stone to the realization of your goals, whatever they might be.

With maddening "maze-like" procedures and policies, one must be doubly confident and convicted to achieve any degree of success here at Northeastern and not be ruffled by the anarchy, frustration, and confusion that the freshman year can present. Confidence is the best virtue an aspiring college student can have. Confidence "electrifies the stimulating and motivating forces essential to the survival at a white university." It is a main ingredient in the recipe of success.

Brian Keith-Johnson, Managing Editor of the first Onyx Summer Magazine (1976) reminds us that, "As students, you should be a body of order openly and distinctly communicating with all other bodies of order. Truly and in its many forms, there is nothing so powerful as the voice. Wisely applied, the voice lights the darkest of situations. Since Northeastern is your university, you should freely and comfortably voice your opinions uninhibitedly." Don't be afraid to stand up and speak out for what you believe in.

With this in mind, as we look toward the future the picture is two-fold. On one hand, our potential is unlimited as individuals and as a people. Material success is there for the taking. If you have the proper skills, knowledge, connections, of drive most goals are attainable. Add to that a sound college education and you've got it made.

On the other side of the coin, the eighties are going to be a testing ground for blacks. With Ronald "Ray-Gun" aiming his poisonous bullets at everything from financial aid to voting rights black students must wise up. Not necessarily

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Onyx / INFORMER

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By Anthony D. Robinson, Jr.

Persistence and perseverance almost always equals progression. In the case of Vice-President of Student Affairs at Northeastern, John D. O'Bryant, who also is Boston's first black School Committee President, this combination has certainly worked to perfection.

O'Bryant was first elected to the school committee in the 1977-78 school year and was chosen treasurer because, "no one else wanted to take the job," he said. In his third year O'Bryant had progressed to Vice-President of the Committee and in his fourth year was elected President.

When elected to the President's post O'Bryant conceded that it would be a difficult struggle to set right a system which was deliberately segregated several years ago by the actions of the school department and a past school committee, which required a federal court order to remedy the imbalance of quality education against minorities, and in which desegregation and equal access efforts continued to be blocked by racist elements in the city, opportunistic politicians and entrenched school department bureaucrats.

O'Bryant's thoughtful persistence and dedication to Boston's school children has provided him the tools to lend the type of sound leadership that the committee hasn't had for a long time. But because of declining student enrollment, Proposition 2½ and insufficient funding of the schools by Mayor Kevin White, O'Bryant and the school committee have had to lay off several hundred teachers and administrators to stay within the school budget. This is where O'Bryant's job becomes difficult and the perseverance begins to pay off.

The Boston Teachers Union is angry over the lost jobs and is threatening to strike. But at the core of much of the anger is the court ordered Affirmative Action ruling that states that the Boston school system must maintain a 19.9 percent minority teacher ratio and a 20 percent minority principal ratio.

White teachers feel that if educators and administrators are to be dismissed then it should be on a strict seniority basis. If this is done, however, the percent of minority teachers and principals will fall far below the prescribed ratio's.

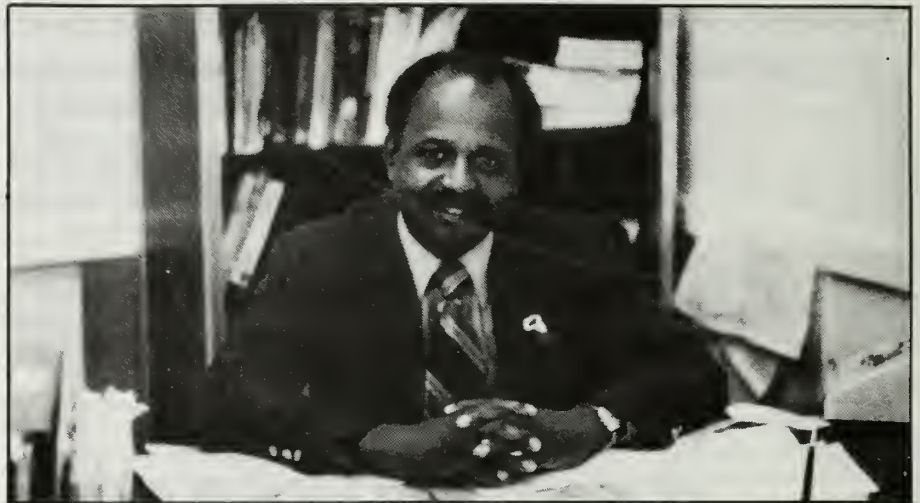
In an effort to give school administrators what they wanted, the Boston School Committee, in spite of strong objection from O'Bryant, voted in favor of re-assigning principals and headmasters on the basis of seniority in light of the forced closing of 27 schools because of budget restraints.

O'Bryant, the only black on the committee, termed the committee's decision, "a giant step backward. This is the worst vote since desegregation," said O'Bryant.

At that particularly heated meeting O'Bryant stated, "I hope my colleagues will not support such a racist motion." His col-

John D. O'Bryant

Serving Boston's Children While Contending With Angry Teachers



School Committee President John D. O'Bryant

(photo by Renee Pina)

leagues did support the motion, however, and turned down a proposal to reconsider it.

Subsequently, U.S. District Court Judge W. Arthur Garrity refused to let the committee re-assign the administrators on the strict seniority basis, rather than adhere to desegregation quotas.

In doing so, Garrity said his order of Feb. 24, 1976 establishing black-white ratios "explicitly supersedes any contrary provisions of collective bargaining" contracts.

Garrity emphasized that "orders in this case are not color blind," and that "the school department must take color into consideration" in hiring, firing or re-assigning personnel.

O'Bryant doesn't want to see teachers, black or white, laid-off but he says the school system is in a \$20 billion deficit and there is a strong possibility that the schools could be taken into receivership. "Once the school are in receivership, they have the power to do whatever is necessary to keep the schools open," said O'Bryant.

He said he would like to see a vote to stay within the budget and an increase in the funding level to put back programs that had to be cut like kindergarten 1, the English Language Center and the Boston Business Center. He also would like to see money restored to evening school and athletics, "keeping in mind that as we restore programs we restore jobs," said O'Bryant.

O'Bryant is up for re-election and feels that he will be chosen Committee President again despite the apparent headaches the job can present. Because this is an off-year election O'Bryant feels that other blacks like Jean McGuire have an excellent chance of

being elected also. "If they (black candidates) can get a sizable amount of voters out to the polls they can win," said the seasoned politician.

O'Bryant says he is grooming McGuire in hopes of having continuity and consistent representation. "McGuire is more than qualified," said O'Bryant, "she'll work in the best interest of black and all children."

O'Bryant is confident in his position as School Committee President and says this is a job he wants to continue doing. He added, "I feel that there is some unfinished business to be taken care of."

"There is a serious problem in urban areas. Blacks are the majority of the school population (70 percent) and white representatives, school committee members, and teachers are not sensitive to the needs of Black and minority children. This makes it difficult for urban schools to get the funding and monitoring that they need to make them accountable," said O'Bryant.

This is what has to be changed said O'Bryant. And while taking care of business on the Boston School Committee O'Bryant's voice, "has been a voice for blacks and minorities and all children. I feel that I have a job to do," said O'Bryant, "and currently I'm making a contribution."

For the school children of Boston the contribution that John D. O'Bryant has made has been tremendous. And as his combination of "persistence and perseverance" heightens his progress as one of Boston's most respected black leaders and educators, the improvement of quality education for Boston's youth progresses with him.

Message From Dr. Virgil Wood,

Director African-American Institute

Fall 1981

My dear young friends:

The fall of 1981 finds you embarking upon a new and important phase of your life.

If you are an incoming freshman or transfer student, and you are coming to Northeastern for the first time, then I say, welcome!

If you are a returning student, then you are coming back to patiently and effectively build up another level of your college career. Then I say, welcome back!

As Dean and Director of the African-American Institute, (A.A.I.), and as a parent whose children have been blessed to receive a college education, I wish to share a few further thoughts with you.

(1) We at the A.A.I. are here exclusively to be of service to you in your quest for a college education. In all of our programs and activities, "You Are Number One." I can only say, please try us, and use us to the fullest.

If you need counseling, or advising, use us. If you desire social, cultural and artistic experiences, use us. If you just want to be part of a "home-away-from-home," then by all means, use us. We are most pleased when you do well in your main task, which is your Academic Studies. Mark down today, the projected day of your graduation and let us become partners for your success towards the big "G" day.

(2) From the start, you must "feel" and "know" that *you alone* are responsible for your own success.

You must decide right now, how badly you want that college degree. When you want that degree "as much as a drowning man wants air" then nothing on earth can stop you from getting it.

We here at the Institute want to be part of your family of support, as you take responsibility for your own education. This whole university is your "SMORGASBOARD" with some main and stable ingredients which you must take. Ninety-nine percent of the people here will go out of their way to help you.

(3) Finally, do plan to have *some* "Fun" as you go through college. The key is *plan* to have *some* as a short respite and break from the serious work of being a student. *Some fun* will increase both your sense of well being and your productivity.

However, too much fun has been "a Waterloo" for far too many of your predecessors, who found out too late that it is a sure way to flunk out or miss many of the real opportunities in being a student at Northeastern University.

"A little Partying-Down" with "A great deal of Booking-up" will stand you in good stead, and not the other way around.

By all means drop in to see us at the Institute. We are F-A-M-I-L-Y.



Your humble and obedient servant
and Senior Brother,

Dr. Virgil A. Wood,
Dean and Director

Message From Dr. Holly Carter,

Chairperson African-American Studies Department

OPEN LETTER TO STUDENTS:

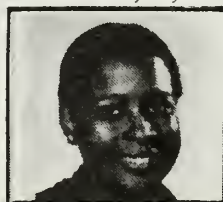
As Chairperson of the African American Studies Department at Northeastern, I want especially to welcome freshmen as well as transfer students new to the campus. The African American Studies Department has much to offer minority students at Northeastern, not merely because we are the only department which focuses on the Black experience, nor exclusively because we provide a broader view of the world in which minority and non-minority degree-holders will have to live, but because our faculty, who are trained in a wide variety of disciplines, offer students the chance to learn several vital academic and professional skills for use in the professional world. In our courses in the fields of sociology, political science, economics, history and the humanities, students will learn the principles of research, the methods of analysis, and the mechanics of problem solving, all of which are essential tools for professional placement and advancement in our increasingly technological society.

The African American Studies Department offers a minor to all Northeastern students, regardless of their major, and the distinctive feature of this program is that our supplemental cluster of

course offerings is complementary to the curricula of individual major programs. In other words, African American Studies Minor Programs offer students the chance to explore other areas of their chosen fields and disciplines.

Finally, I want to say that our faculty is enthusiastic in its desire to impart knowledge, and all of us are eager to meet new students and to welcome back familiar faces, so please come by and see us, to take a course, to sign up as a major or minor in the Department, and just to have another home away from home where there is concern and support for your academic growth and success here at Northeastern.

We are here for you.



Respectfully yours in our movement
through the struggle,

Holly M. Carter, Ph.D.
Chairperson

Black Students Guide to Boston

By Arethea M. Brown

Dear New Student,

Welcome to Northeastern University. We hope you enjoy college life. To make your transition from High School or another university to Boston a little easier, we have provided you with a guide to help you explore and get acquainted with the city. In addition this guide will hopefully answer some basic questions like, "Where can I get my hair done?" or "Where is the nearest grocery store?" or "Where do I go if I have a problem?"

Your first few weeks undoubtedly will be campus based — selecting courses and professors, buying books and making financial adjustments. As you get adjusted to campus life, however, your sites may turn to the surrounding community. Since Northeastern is located in the Roxbury section of Boston (the black community), it is wise that you familiarize yourself with some of the community facilities.

We must stress that the items listed in this guide are not intended as endorsements by the African-American Institute, the University or the Onyx-Informer Staff, nor do they represent a comprehensive resource list. Rather, they are places of interest and importance suggested by black upperclassmen at Northeastern.

We hope this guide will facilitate your mastery of off-campus Boston. But do remember; academic excellence is our main priority, entertainment is the latter. Good luck and may God bless you.

Barber Shops/Beauty Salons

Another Dimension in Hair
Symphony Plaza West
333 Mass. Ave., Boston
Phone: 247-2211

Danny's His & Hers Beauty Salon
229 Mass. Ave., Boston
Phone: 266-6022

Esquire East Mens Salon
1029 Tremont St., Roxbury
Phone: 427-9319

Toggies
979 Tremont St., Roxbury
Phone: 427-8712

Talk of the Town
979 Tremont St., Roxbury
Phone: 427-8763

Olive's
755 Boylston St., Boston
Phone: 247-3333

Stacy's Coiffeur & Boutique
1070 Tremont St., Roxbury
Phone: 427-8784

Clothing/Wearing Apparel

Designer's Workshop
56A Gainsboro St., Boston
Phone: 536-1865

Tello's Specialty Shop
415 Boylston St., Boston
Phone: 536-1565

The Limited
160 Faneuil Hall Market Place, Boston
Phone: 742-6837

Ann Taylors
427 Boylston St., Boston
Phone: 262-0763

Hit or Miss
376 Boylston St., Boston
Phone: 542-1905

Louis*
470 Boylston St., Boston
Phone: 965-6100

The Casual Male*
407 Boylston St., Boston
Phone: 247-8652

Willie D's Designer Apparel
405 Boylston St., Boston
Phone: 437-1181

Filene's**
Downtown Boston
Phone: 482-4250

Jordan Marsh**
Downtown Boston
Phone: 357-3000

Lord & Taylor**
760 Boylston St., Boston
Phone: 262-8500

Saks Fifth Avenue**
Prudential Center
Phone: 262-8500

* Men's apparel only
** Men's and women's apparel

Eating Out/Restaurants

Bob the Chef's (The House of Soul Food)
604 Columbus Ave., Roxbury
Phone: 536-6204

Anthony's Pier 4 Restaurant
Northern Ave. (On the Waterfront), Boston
Phone: 423-6363

Aku-Aku Restaurant
390 Commonwealth Ave., Boston
Phone: 536-0420

No-Name Restaurant
15½ Fish Pier, Boston
Phone: 338-7539

Legal Sea Food
Park Plaza Hotel, Park Square, Boston
Phone: 426-4444

Pizzeria Uno
731 Boylston St., Boston
Phone: 267-8554

Fridays
26 Exeter St., Boston
Phone: 266-9040

Newbury's Steak House
94 Mass. Ave., Boston
Phone: 536-0184

Hyatt Regency Hotel
575 Memorial Drive, The Spinnaker,
Cambridge
Phone: 429-1234

*Remember, Massachusetts 20-year-old drinking age requirement!

Churches

Charles Street A.M.E. Church
551 Warren St., Roxbury
Phone: 427-6175

Union United Methodist Church
485 Columbus Ave., Boston
Phone: 536-0872

St. Paul's A.M.E. Charles
37 Austin St., Roxbury
Phone: 661-1110

Twelfth Baptist Church
160 Warren St., Roxbury
Phone: 427-8854

People's Baptist Church
134 Camden St., Boston
Phone: 427-0424

Churches/from page 4

St. John's Missionary Baptist Church
230 Warren St., Roxbury
Phone: 442-3730

Muhammad's Temple of Islam and Mosque
35 Intervale St., Roxbury
Phone: 445-8070

Islamic Studies
Shelbourne Center (Wed. Night Only)
2730 Washington St., Roxbury
Phone: 442-3099

Cultural Affairs/Museums/Historic Sites

Museum of Afro-American History Gallery
Box-5 Dudley St., Roxbury
Phone: 445-7400

Black Heritage Trail
Box-5 Dudley St., Roxbury
Phone: 445-7400

Elma Lewis School of the Fine Arts
122 Elm Hill Ave., Roxbury
Phone: 442-8820

Boston Center for the Arts
539 Tremont St., Boston
Phone: 426-5000

Museum of Fine Arts
465 Huntington Ave., Boston
Phone: 267-9300

Museum of Science and
Hayden Planetarium
Science Park, Boston
Phone: 723-2500

New England Aquarium
Central Wharf, Boston
Phone: 742-8876

Franklin Park Zoo
Franklin Park, Dorchester
Phone: 442-0991

Children's Museum
Route 1, Jamaicaaway, Boston
Phone: 426-8855

A.A.M.A.R.P.
Visual & Performing Arts Complex
11 Leon St., Boston
Northeastern University
Phone: 437-3139

*All sites open daily. Call for tour and
daily time schedules.

Community Service Programs

Lena Park Community Development
Corporation
150 American Legion Highway, Dorchester
Phone: 436-1900

Roxbury Defender's Committee, Inc.
124-126 Warren St., Roxbury
Phone: 445-5640

Roxbury Multi-Service Center
434 Warren St., Roxbury
Phone: 427-4470

Roxbury Y.M.C.A.
285 Martin Luther King Blvd., Roxbury
Phone: 427-5300

Roxbury Boy's and Girl's Club
115 Warren St., Roxbury
Phone: 427-6050

N.U. Community Development
334 Mass. Ave., Boston
Phone: 437-3382

Black Students Guide To Boston

Groceries

Stop & Shop
Church Park, Boston
Phone: 267-9044

Star Market
Prudential Center, Boston
Phone: 262-5551

Haymarket Square and Quincy Market
Government Center, Behind City Hall,
Boston

Crisis Intervention:

Boston Police Department
154 Berkley St., Boston
Phone: 247-4200
Emergency: 911

Project Place*
32 Rutland St., Boston
Phone: 267-9150

*Handles all crisis for people who need
emergency help.

Reading Pleasure

The Bay State Banner
25 Ruggles St., Roxbury
Phone: 442-4900

The Progressive Platter
25 Huntington Ave., Boston
Phone: 267-4255

The Boston Globe
Phone: 929-2000

Record Shops

Strawberries Inc.
709 Boylston Ave., Boston
Phone: 266-1444

Skippy White's
Washington St., (North Hampton Station),
South End

Popcorn Records
Boylston St., Boston
Phone: 262-3945

WRBB 91.7 FM
360 Huntington Ave., Boston
Phone: 437-2658

WCAS 74 AM
380 Green St., Cambridge
Phone: 492-7821

WERS 89 FM
130 Beacon St., Boston
Phone: 267-7821

WILD 109 AM
390 Commonwealth Ave., Boston
Phone: 267-1900

Sports & Athletic Facilities

Shelborne Recreation Center (Washington
Park)
2730 Washington St., Roxbury
Phone: 442-9864
Includes men's and women's basketball
leagues.

The Cooper Community Center
Washington Street

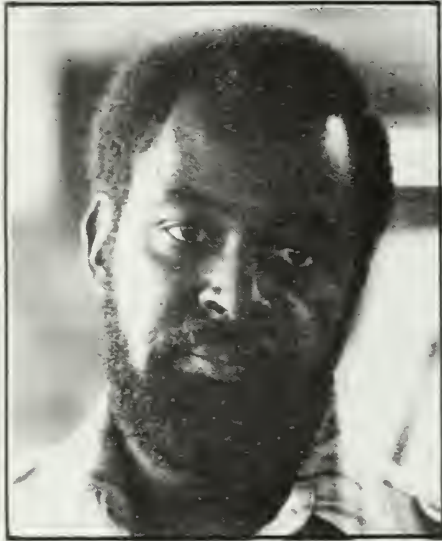
Franklin Field & Tennis Center
930 Blue Hill Ave., Dorchester
Phone: 288-9092/1156

Boston Garden
150 Causeway St., (North Station), Boston
Event Information Phone: 277-3200



Professor Dana Chandler

A Man And His Vision



Dana Chandler, Jr. Creator/Director AAMARP.

By Anthony D. Robinson, Jr.

Whoever said it's hard to keep a good man down must have known Professor Dana Chandler (Akin Duro), Creator/Director of the African American Master Artist in Residency (AAMARP) program at Northeastern. In just three years, AAMARP has become the most successful visual arts complex in Boston.

"People are amazed at how much we have grown," said Chandler, "not in terms of space, but in the amount of activity. People are amazed at my vision. It's much broader than people imagined. It was through that it would be just for blacks . . . that it would disappear in two or three years or even have white artist in the program."

Because of Chandler's dedication to the program and his imaginative vision, AAMARP has not disappeared but has prospered and has maintained its African-American perspective providing Boston residents with some of the finest paintings, sculpture and visual arts in America. "I had a vision that the staff and artists would be African-American and would eventually balance out in terms of males and females. Right now we're looking for more women artists. People who have studio space are reluctant to leave," explained Chandler.

The AAMARP complex, currently located at 11 Leon Street in the Ruggles Building across from the African-American Institute, will soon move its office to the gallery and open two new studio spaces. An indication

of the programs continued growth, additionally, AAMARP will have 12 full-time artists instead of 10 and 14 total said Chandler proudly.

Artists presently occupying AAMARP studio space are: Calvin Burnett (figurative and abstract art), Ms. Robin Chandler (painting and college art, she also is a writer and art critic), Dana Chandler (program creator/director, black expressionist painter), Milton Derr (figurative painter), Arnold Hurley (portrait, figurative and landscape artist), Barbara Ward (soft sculpture), John Wilson (figurative artist), Barbara Ward (soft sculpture), John Wilson (figurative artist), Rudy Robinson and Reggie Jackson (photographers), Theresa Young (fiber artist), Dean James Reed (Dean of Criminal Justice, program "griot," and chief advisor of AAMARP, figurative painter and sculptor), Bryan McFarlane (a Jamaican figurative artist) and 21-year old Michael Jones (figurative artist and illustrator).

Though the program was developed to facilitate the needs of Black artists, the first of its kind in the United States, Chandler admits that he, "never saw the program as one where the doors would just be open to blacks. AAMARP would be a place where Third-World and all ethnic groups could exhibit.

"Boston is the most disgraceful racist city in North America. And I did not want this program to be as racist as this city is. Our doors are open to everyone no matter what their artistic or aesthetic views. But people who come in will know that it is an African-American program," said Chandler.

Chandler adds that even though Boston is plagued by racism, AAMARP has not felt its effects at Northeastern. He credits Northeastern President Kenneth Ryder for helping to alleviate any racist situations that could have developed.

"He understands that if it (N.U.) is to survive it must be an urban university. He also understood that Northeastern's student population would include many thousands of Third-World students from all over the world, as did I. Therefore, there had to be a cultural place for African-American and Third-World students to go. And since Northeastern sits dead smack in the middle of the black and Third-World community it had to be a community program. It had to be something that the community could get involved with," said Chandler.

Racism would have been experienced said Chandler, had it not been for the support of people like President Ryder, Vice

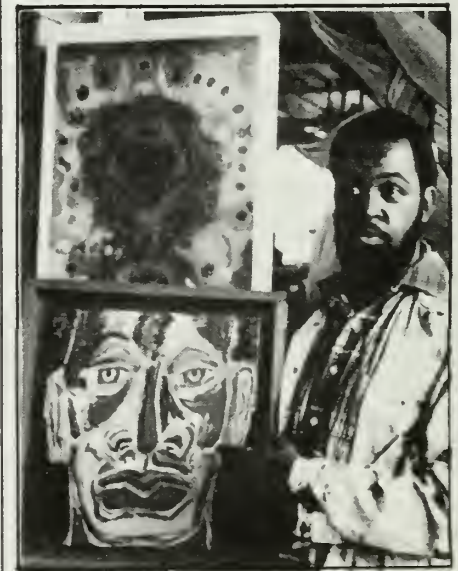
President Curry, black professors, professionals staff, and students. It is because of these forces that the program came into being said Chandler. He adds, "We must give credit where credit is due, whether folks like it or not. Some of the program's biggest support has come from the president (Ryder), black professors and students."

Chandler said that the program has been supported heavily by all departments of the university, house and groundskeeping, police, electricians, etc.

"The reciprocation has been that, being some of the most famous black artists, we would provide Northeastern with wide recognition. People come from all around looking for AAMARP," said Chandler.

Black students have been particularly helpful in support of AAMARP activities says Chandler, and the N.B.S.A., of which Chandler is faculty advisor, has been one of the strongest student advocates of the program.

"We also owe a great deal of our public recognition to WRBB and the Bay State Banner as well as the constant pushing of our staff," said the artist.



With greater public recognition and exposure, Chandler promises that Boston residents can expect more of the quality exhibits and programs for which AAMARP has become famous. "We'll continue having lots of exhibitions of the works of art of artists of every ethnic and aesthetic persuasion . . . we'll continue to make AAMARP accessible to the community for meetings,

Continued on page 7

Dana Chandler

Con't. from page 6

lectures, classes and the like," said Chandler.

He added that the program, "will continue to house the New African Theater Company because they're the most relevant theater company in the city . . . and we'll continue to provide student organizations a place to meet and party!

"AAMARP artists will continue to be the best role models for black and Third-World students that we possibly can. In other words," said Chandler, "the program will serve the greater Boston community to the best of its ability."

If one examines the art of Dana Chandler it doesn't take long to find out exactly what he intended his canvas to say. His art is an outward expression of his life, a highly opinionated black life.

Through his painting, Chandler depicts black life — the positive and the negative, the struggle and the pain, the joy and triumph. His artistry ranges from fruit and bullets to the "white Amerika chauvinist male fear syndrome series." He paints about racism, sex, black pride and love, drugs — the total black experience. And all of his work delivers a message.

Yet the mark of Dana Chandler, a tower of strength and fierce pride, has come more from the vocal than the visual. Relative fame has not changed Chandler's primary responsibility as an educator, leader, and a true black male role model. "I am going to continue to speak out against injustice done against black folk in the world by other people and by black people for as long as I can talk," said Chandler.

In this generation of selfish individualism, Chandler remains a genuinely kind and giving person who makes himself available to the community and students as much as he possibly can. Chandler's "door is always open" so that the public can see what he is doing.

One would think that from the success of AAMARP and his national as well as international acclaim that Chandler has garnered huge financial gains from his fame. Not so says Chandler. "I have lots of book fame but no money," says Chandler.

The fact that is disturbing to Chandler is that blacks do not buy the art he paints for them. "More white folks buy my art than blacks," he said. "They have more respect for the visual arts. We (blacks) are trained not to have any respect for our own creations."

He continued, "As a people, we believe that things created by blacks are inferior." These statements are made from a cold reality that Chandler has had to confront.

Support, said Chandler, is not a problem, it's the type of support that he receives that is

bewildering. "We get tremendous support in terms of people's support by their presence but no support in terms of purchase. Most blacks feel that they don't have any money, but you can see that they do by the way we dress."

"There is large support for the liquor and cigarette companies but no support for artistic greatness. We support the music industry but not the artist," explains Chandler.

"Many things we take for granted were created by black folks. We must support them. We cannot be poor if black income in this country is \$130 billion. That's more than the largest African nation (Nigeria)."

However, Chandler seems to understand the economics of why many black artists do not survive and are not supported financially by their own people. "It's not what we spend, it's how we spend it. We buy things, not institutions.

"We are the only ethnic group that does not support itself. Everyone else does. Other people seem to have a stronger or different value system and more family since," said Chandler.

He added, "I know these statements will make some people angry but if they can disprove it, my doors are open."

At the young old age of 40 Chandler says at this point the most joy in his life comes from watching his kids grow. "I love my children very much. They make up the largest part of my life," he said.

Chandler who has two daughters that work in the program with him says he loves having his children around. "The major reason why I haven't left this city is because they (his children) are here. I love their lives just as much as I love mine and I would not hesitate to give my life for theirs," said the devoted father.

He added with a smile, "I would love to

live to be 100 just to see how they turn out." Chandler takes pride in the fact that all of his children, especially the daughters, have a strong will, "just like their father.

"They love their blackness," said Chandler, "their mothers have been successful in that respect." Though twice married Chandler does not feel that his relationship with women has been a failure and he says he has learned a lot from women. It is obvious in listening to this man of deep insight that he holds the highest regard for women and understands the important role that a mother plays in the development of a child's life.

"Mothers in general are the ones who raise our children. The real teachers of our children are the mothers," said Chandler. He also feels that some, not all black men have failed to see the importance of being a real father and he encourages black men to get more involved with their children. "The excitement in watching them grow," says Chandler, "is incredible."

"We as black men as a whole have not played a role in being good parents. This can be blamed in part on a society that stresses a successful material life. It took me many years to realize that if you don't have a successful family life you won't have a successful material life.

"Unless you are connected in some way with your people you are nothing — you have nobody," said Chandler.

A loving black family unit is something that Chandler thinks should be maintained and he doesn't speak very highly of interracial coupling. He says that at this point, "when it comes to making families" it's important to stay within race. He noted that, "it is true that god made one race of people with different species. But we haven't grown that far yet . . . we haven't matured to that point.

Chandler poses with his work.



Jamila Franklin

Fired Respected Administrator Leaves N.U.

By Stephen Eaton

On May 14, 1981 Jamila Franklin, assistant director of the African-American Institute received a months termination notice. Later, Dr. Virgil Wood, director of the African-American Institute, explained to her that the assistant director position was being phased out because of administrative reorganization, and that she could assume the position of director of the Cabral Center. Jamila Franklin refused the Cabral Center position because she felt effective working with black students as assistant director.

As assistant director, Jamila Franklin was able to develop numerous programs effectively retarding the 75% attrition rate existing among black students. She developed a graduate recruitment program, tutorial program, peer counseling program, kuumba awards, professional seminar series, job seminars and was in the process of developing a motivation program designed to impart clear concepts delineating black

students' roles, purposes and functions within Northeastern. Students were bewildered when they found out she was fired. It did not seem logical to fire her, considering her high productivity and her overall effectiveness. "If anyone is fired it should be Skip, he said he isn't paid to talk to us anyway," said a black student.

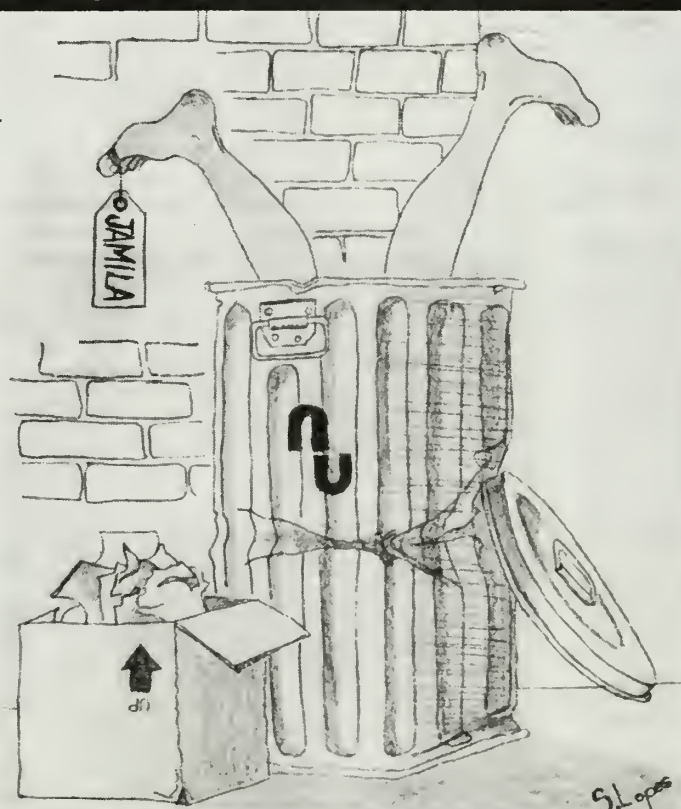
Black students immediately called a mass meeting and requested that Dr. Woods explain to the black student population why he fired Jamila Franklin. Richard Hart, middler business major, Elain Carington, senior psychology major, Beverly Mowat, middler journalism major, and Adegumwa Osinobi, freshmen engineering major, lead the forum to inquire into the termination of Jamila Franklin.

When students asked Dr. Wood why he fired Jamila Franklin he responded that it was to reorganize his administration, but, when student leaders asked him, what was the purpose of the reorganization, some students felt that Dr. Wood ducked the question by giving indirect answers. "It was clear

that he was not reorganizing to increase the quality of services at the Institute, because he never would have fired Jamila," stated Richard Hart, the Ad-hoc committee chairman. He went on to say, "there must be more to it."

The forum continued for 2 hours. At the conclusion a black student stood up and said, "Dr. Wood, I sat here for 2 hours and listened to you explain why you fired Jamila and I don't know any more now than I did when I came in here." The audience responded with applause and loud approbation.

The day after the forum, several students continued to organize other students to take action and restore Jamila Franklin's position, but they found final exams too close to organize effectively. "They always do this. They wait until two weeks before final exams and then they fire Jamila. I think they planned it like this, so that we wouldn't have enough time to organize ourselves," said one committee member.



Presidential Message to New Students

By Kenneth G. Ryder

Today, you of the Class of 1986 become members of the Northeastern University community. As University President I welcome you to a university which over the years has touched the lives of hundreds of thousands of individuals and families. In a remarkable way it has contributed to social mobility and has enabled people to realize their full potential. Today Northeastern, if it has not already, will begin to change your lives. It will help you to mature and to achieve that constructive growth which is essential to your personal and professional development.

Northeastern is a remarkable place, a place of which you can be, and will be, proud as you find out more about it. The world leader in cooperative education, it is a center of excellence in undergraduate professional education and graduate study and research. It is a dynamic, growing university; growing in terms of new programs, new facilities and new opportunities. It is a pragmatic, no-nonsense university, interested in young people and in professional training.

Northeastern, above all, is an intellectual community which you now join, beginning a five-year journey toward academic and social growth. Today you start, five years from now, you commence. Keep the attainment of your degree as your goal, but remember as well social opportunities which exist at the University and the cultural riches and educational experiences which await you in Boston. Maintain a balance, enjoying what is here as well as being enriched by it, but always remembering that you are here as students and you are here to learn.

The University's immediate goal in these first days is to orient you to University life, to set your direction. For you this is a time of transition with its accompaniments of physical, mental and social stress. Persevere during this period of adjustment. Take advantage of the opportunities afforded during orientation for they are aimed at



reducing the impersonality you might find at a university this size. Avail yourself of the services and resources of the University, now and throughout your academic career. Use them. Many people are here to help you. Go to them and talk to them. Articulate your views, for a university is a community of ideas and a place for the exploration and testing of these ideas. Northeastern, like any university, depends on you for educational

continuity. You bring new academic opportunities and challenges. You bring to Northeastern a diversity which strengthens it, and will strengthen you.

For you this is an exciting and challenging time of beginning. Face it with confidence. Your university has confidence in your abilities and in your potential for achievement.

Welcome and good luck.

Angela Davis

Ten Years Later

Ten Years Later Angela Davis Is As Much A Revolutionary Today As She Was Ten Years Ago. Here She Talks With Essence About The Forward Movement Of Our People.

By Sid Cassese

It has been ten years since Angela Davis captured worldwide attention as the fiery and elegant symbol of Black revolution in America. Today, at 37, she says she has "hopefully . . . matured," but she still keep the faith of liberation — a faith rooted in a long and passionate struggle for civil rights that led to her becoming a Communist in the sixties, a revolutionary who once made the FBI's 10 Most Wanted List in the seventies and now, in the eighties, a thoughtful university professor and important spokesperson for the cause of Black people everywhere.

Angela Yvonne Davis grew up in Birmingham, Ala., an intellectually gifted child of middle-class parents who were active civil rights workers. Angela was to come of age during the late sixties and early seventies — an era distinguished by Black riots that echoed with the cries of "Burn baby, burn" and demands for "Black Power."

After graduating from the Socialist-oriented Elizabeth Irwin Prep School in New York City, Angela attended Brandeis University in Massachusetts on a full scholarship. It was there that she became influenced by the late Herbert Marcuse, a noted Marxist professor of philosophy. He was instrumental in Angela's becoming a Communist. She graduated magna cum laude and Phi Beta Kappa in 1965.

After spending two years in Germany studying under other Marxist philosophy scholars, Angela followed Marcuse to the University of California, at San Diego to work on her doctorate. The year was 1967, and California, home of several Black militant organizations, including the Black Panther Party for Self-Defense, was to become the center of Black revolutionary fervor. Angela soon became a revolutionary presence on campus and throughout the Southern California area, speaking out on the oppression inherent in the American capitalist system and the need to overhaul that system.

In 1969 she began teaching at the University of California at Los Angeles, and quickly ran up against Ronald Reagan, then governor of California, who was pushing the California Board of Regents to fire her because of her Communist affiliation. Immediate support for her came from much of the Black community and a segment of the white one, and Angela Davis became a public figure overnight. She was fired, but the courts overruled the regents. The regents, however, refused to renew her contract, saying that her off-campus political speeches did not befit a university professor.



Angela Davis

In February 1970, in the midst of that fight, three Black men in Western California's Soledad Prison — George Jackson, John Clutchette and Fleeta Drumgo (known as the Soledad Brothers) — were indicted for killing a prison guard after another white guard was absolved of shooting three Black prisoners to death. Angela became one of the Soledad Brothers' most vocal supporters, charging that they and thousands of other Black prisoners were actually political prisoners — victims of a racist and repressive American system.

Then on August 7, 1970, in one of the

most daring escape attempts ever made in American history, Jonathan Jackson (George's 17-year-old brother) pulled a carbine in a Marin County, Calif. courtroom to free three Black prisoners at a trial there. Jonathan and the three men led the judge (a shotgun taped to his head), the prosecutor and several jurors to a van parked outside. Once inside the van, a guard fired on the group, and when the smoke had cleared, Jonathan, the judge and two of the prisoners were dead. The third prisoner, the prosecutor and a woman juror were wounded. The .38 automatic Jonathan was carrying was registered in Angela Davis' name. Moreover, it was generally known that she and George Jackson had fallen in love.

Angela knew law enforcement officials would be after her, so she quickly left town. And the hunt was on. She was immediately placed on the FBI's 10 Most Wanted List. And hundreds of tall, light-skinned Black women with full afros fitting Angela Davis' description were literally stopped in the streets by police. Two months after she fled, a disguised, wig-wearing Angela was captured in New York City with a friend, David Poindexter, and charged as an accomplice to murder, kidnapping and conspiracy to commit murder. She was jailed for 16 months before being released on bail in February 1971 — six months after prison guards killed George Jackson.

Despite the full weight of the state pushing for conviction and remarks by then-President Richard Nixon implying her guilt, on June 4, 1972, Angela was found not guilty on all counts. By then she had become a cause celebre who epitomized the spirit of "freedom by any means necessary," and counted among her allies Black women as seemingly disparate as singer Aretha Franklin (who offered to pay her bail) and author Toni Morrison (who was the editor of Angela's autobiography, published in 1974).

Last year Angela married Hilton Braithwaite, a chef and photography instructor. Like any married and busy working woman, Angela tries to block out enough time to keep her private life private. She is something of a Third World guru at San Francisco State University, where she teaches (in the school's ethnic studies department) a senior seminar on the social significance of Black women's music and a history course on Afro-American women.

Angela considers herself as much a revolutionary today as she was ten years ago. She was vice-presidential candidate on the Communist party ticket in the last national election and is a key element in almost any rally around grassroots issues in the Bay Area. Still slim and youthful, and sporting the full natural that made her an instantly recognizable figure a decade ago, Angela Davis continues to be a perceptive observer

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Angela Davis

Con't. from page 10

of the Black Condition in America. Essence interviewed her in her offices at San Francisco State University to get an assessment.

ESSENCE: Are Black students as interested in the struggle today as they were ten or 15 years ago, when they were part of the Civil Rights and antiwar movements that led to college takeovers and the calling for Black studies programs on college campuses?

DAVIS: There may be an even greater interest today than during that period. I don't mean greater involvement because, in terms of the organized struggle, we don't have as vast a movement as we had then. But I suspect that over the next several years, particularly with Ronald Reagan in the White House, that involvement will equal if not surpass the movement of the late sixties and early seventies.

One reason there isn't as great a visible face of the movement as there was then is that the organizing skills have not yet been rebuilt. Organizing is very important, even though most people underestimate its value. But if one does not know how to call a meeting, mimeograph literature and do all of that, regardless of what the sentiment might be, it never achieves expression. That's one of the real problems on campus — the lack of understanding about organizing. You may have a tremendous desire to see things change, a really profound sense of the need to resist, but it doesn't always achieve the best kind of expression without organization.

ESSENCE: Is anything different today for Black people? There seems to have been no substantive betterment of conditions for the majority of Black people over the past decade even though a growing number of Black men and some women have gained access to the supposed goodies of middle-classness.

DAVIS: You're not talking about the majority but a very minute minority, really. The (U.S.) Labor Department statistics indicated that more Black people were falling into poverty, but because Black people who are "middle class" are much more visible today than were ten or 20 years ago, the illusion is that Blacks have achieved their goals in life, have achieved liberation, and that, in fact, the masses of Black people must be doing much better.

ESSENCE: When you say that Black people are more visible, are you talking in terms of just seeing them in the media or in politics?

DAVIS: No. I was watching the return of the space shuttle on television, and a Black man was the master of ceremonies for the festivities that were being held. You see individual Black people in all kinds of positions that

we did not see them in before.

ESSENCE: Is that bad?

DAVIS: I'm not saying that it's bad but that it creates the illusion that black people have achieved their liberation; and that is used as an argument against affirmative action when we need it now more than ever. Proportionally, we have fewer Black students on college campuses, a widening wage differential between Black workers and white workers and problems intensifying in education, health and other areas.

ESSENCE: Given the state of today's economy, are President Reagan's actions toward the poor and minorities any worse than would have been the case under Carter or Kennedy?

DAVIS: Fundamentally, there really is no great difference between Carter and Reagan. The deterioration of Black people's situation occurred during the Carter administration, and Carter proposed no solutions that could lead us in a progressive direction. But at the same time, I think that there is a whole new tone that's associated with the Reagan administration — an overtly blatant racist tone, as well as a tone of belligerence in U.S. foreign policy, particularly concerning Namibia and South Africa. That racist tone was obvious even on the campaign trail, when Reagan was in Mississippi talking about states' rights.

ESSENCE: Is there any possibility of our correcting that under this political system unless we do something drastic?

DAVIS: We've got to organize. And, yes, I think something drastic has to happen unless we organize the kind of movement that brought about the change that resulted from the civil rights struggle.

"Fundamentally, there is no great difference between Carter and Reagan."

ESSENCE: How? Can we, for instance, use the same tactics of street demonstrations, boycotts and riots that were effective ten or 15 years ago?

DAVIS: I think we can. We ought to use all the tactics that are still applicable. We've always had to have mass demonstrations. Some say that those are out now. But if you're talking about people without power, then essentially the only power you have is your combined energy, your combined visibility.

ESSENCE: But how can we possibly change the system when even the most adept of us appear to want to join it?

DAVIS: Well, we should definitely be able to partake of the wealth. But this society has demonstrated that there is no way in the world that we are going to be allowed to move forward, because this system is based on monopoly capitalism, and monopoly

capitalism is based on profit, not on the needs of people.

ESSENCE: But isn't the growing divisiveness that exists between Blacks who've gained economically and those who live in poverty, particularly in urban areas, a manifestation of our trying to join this system?

DAVIS: Yes. And those middle-class Black folk who don't identify with the masses of Black people are doing what the man wants. I really hate to put it that way, but that's the truth.

ESSENCE: But many middle-class Blacks would argue that they have houses to maintain and rising taxes, and live in communities that poor Black people are now moving into, which leads to deterioration of the neighborhoods.

DAVIS: What they ought to be thinking about is using whatever skills and knowledge that they have acquired to lift the entire race. The Black women's club movement used to have a slogan that I think is apt. We're talking about Black educated women who basically associated with the middle class, and their slogan was "Lifting As We Climb." And if Black middle-class people don't attempt to do that today, not only are they going to be contributing to the oppression of the sisters and brothers on whose backs they have climbed up the ladder, but they will eventually be hurting themselves. Because certainly as the condition of the masses of Black people has worsened, the condition of middle-class people has also worsened. Now, who can buy a house in California today, when the average cost of one is \$100,000?

Let me make another point. I had some very interesting, very instructive experiences

when I was the Communist party's vice-presidential candidate last year. What we were calling for — and we still are — is the creation of a new political party. It's not the Democratic party and certainly not the Republican party. It's a coalition party that would be antimonopoly in nature and would involve progressive Democrats. I see members of the (Congressional) Black Caucus, for example, as being leading forces in that kind of party, but the party would also include labor unions and Black liberation organizations. It would be a party that would be able to pull away from the influence of the big corporations.

ESSENCE: You mentioned labor unions as part of the coalitions, but aren't they under the influence of the big corporations?

DAVIS: Well, the masses of the workers aren't. I'm not talking about the top collab-

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To Be Young, Gifted, And Black

By Bill Rouselle, Public Information
Officer, The Black Collegian Magazine

By Bill Rouselle

We should never forget that it was illegal to teach a slave how to read. To properly educate an oppressed people is to provide them with an effective tool for their liberation. In that vein, today, it appears that the securing of a quality education for our Black children is becoming increasingly difficult.

The educational crisis impacting Black people (particularly in urban areas) stands as a stark harbinger of slow death to our souls, spirits, minds and our future. While we certainly face other immediate dangers, we must face the challenge of preparing this generation of Black youth for survival and progress in a complex, hostile society.

We certainly face much harder times with the Reagan administration which has given the signal that the federal government will severely limit resources to aid American workers, students, small business, and poor people in this economic crisis. We face the genocidal murder of Black youth in Atlanta and the de facto legalization of police and Klan murders of black people in Miami, New Orleans, Greensboro and most urban areas of America. Facing these bleak circumstances, the problems confronting urban public school systems, historically Black colleges, and the general reduction in educational opportunities for Black students are crippling our ability to survive the current economic and political crisis we face in America.

It now appears that integration of the American public education system, for which we fought long and hard, is being used as a tool to distort and disrupt the education of Black young people. Integration, as it has been implemented in urban public school systems (particularly in the South), has resulted in a steady decline in academic achievement of our young people.

Integration has been implemented as an assimilationist tool proclaiming the superiority of white American culture, intelligence and heredity. This is happening at the expense of developing positive, constructive models for our Black children. Committed Black teachers have been replaced by whites who could care less about fully developing the potential of Black children, and by

young teachers, Black and white, who see their jobs as a means to obtain a paycheck, hounds exclaim "I got mine, it's up to them to get theirs," but they rarely put forth any extra effort to make sure, "they get theirs." Both Black and white teachers place an inordinate priority on behavior control while neglecting the intellectual development of Black children.

Integration has meant the abandonment of the public school system by whites to such an extent that urban school districts now reflect a 70% to 90% Black student enrollment. This has resulted in pressures to cut back tax monies for public education and increasing efforts to implement state support for private and parochial education spurred by "middle class" whites who are seeking aid to educate their children outside the public system.

In the higher education arena, historically Black universities, which graduate more than 70% of the Black professionals, are being forced to abandon their historical mission, to increase white students and faculty presence, and to merge and be submerged by larger predominately white institutions.

The Bakke decision and other judicial and administrative trends (i.e. restricted admission policies, cutbacks in financial aid, etc.) have resulted in a reduction in the number of Blacks enrolled in predominately white private universities as compared to five years ago. The desegregation edicts of the Justice Department are resulting in shrinking rather than expanding higher educational opportunities for Black students in public universities. Educational opportunities at all levels for Black students are being severely curtailed.

Therefore, it is the responsibility of our young people, with our help, to break through the educational barriers placed in their paths. They must prepare themselves to be three times better than Mr. Charley's children and they must use whatever resources at their disposal to get a quality education.

Furthermore, it is our responsibility to challenge conditions that exist:

1) We must gain control of urban public

school systems where the vast majority of our young people are educated.

2) We must institute programs, people, and policies which provide the basis for quality educational experiences based on mutual respect for divergent cultures and which recognize and encourage the development of the intellectual and practical skills necessary to compete in today's society.

3) We must take control of our own destinies and provide the financial and political support for the perpetuation and development of historically Black universities.

4) We must develop additional and alternative educational experiences to provide our children with an understanding and appreciation of Black culture, heritage and struggle for survival in America.

5) We have the responsibility to make sure that this generation of Black children gets the sustenance, encouragement and support to continue our struggle for survival and liberation.

Spurred by the first annual Black College Day rally in Washington, D.C. last September, several student, faculty, and alumni based organizations have begun work legally, politically, and economically to support the survival of Black universities. Students and faculty at Cheyney State University, the oldest Black college in the country, have sued the State of Pennsylvania and U.S. government in an effort to retain Cheyney's historical identity and to provide additional resources to enhance educational opportunities for Black students. In Louisiana, Grambling and Southern University students, alumni, assure additional resources for these highly acclaimed Black institutions. Both Louisiana and Pennsylvania, along with eight other states are being forced to desegregate their institutions of higher learning. In the desegregation process, a pattern of limiting state resources to Black schools along with increasing pressures to have white schools is emerging. The efforts in Louisiana and Pennsylvania are challenging these racist patterns and laying the basis for further efforts to save Black colleges nationally.

Rastafari:

Jamaican Religion Growing

From Sepia Magazine

Bob Marley once titled, "the poet laureate of Rastafarianism," was prepared for his journey to the right hand of "Jah" and laid to rest on Thursday, May 21. Marley died of cancer at the age of 36. He had spent the day before his death celebrating Mother's Day with his mother and the rest of his family in Miami.

Rastafari is a religion which believes in the divinity of the late Emperor Haile Selassie of Ethiopia. Rastafarians advocate the use of marijuana as a religious sacrament. Marijuana cigarettes, often as big as cigars, were thrown at the feet of Marley and other reggae performers by their fans wherever they performed.

Rastas are a product of extreme social dislocation like the Black Muslims, and the similarities between the two are striking. Both are millenarianism/messianic cults and both receive their primary incubation during the depression years of the early 1930's.

Rastas and the Muslims consider the white man to be the personification of evil,

but are willing to work with whites who have overcome their traditional racist behaviors. Members of the Rastafarian Movement in Jamaica are generally believed to be people who are unable to fit into the mold of society because of its (society's) inability to adapt. The majority of the early members of the Rasta sect joined to be able to select and project an identity because they had been rejected.

Ethiopianism is a logical element of Rasta. It is the search for an identity which is both stable and represents a glorious past and a continuing civilization that is universally respected. Ethiopianism is also associated with the world's great religious traditions. Ethiopians and Rastas are similar in that they are both Black and African people. Ethiopianism provides historical continuity for the Rastas and their faith symbolic of Jamaica's poor and peasant class.

This projection was thrust upon the conscience and attention of all Jamaicans first, and the entire world as a whole later. (Now thru the music by Bob Marley, The Wailers, Judy Mowatt, Bunny Wailer, Jimmy Cliff and several new era reggae stars such as Eddy Grant and Third World).

The rituals of the Rastafarians include wearing their hair in dreadlocks; the wearing of unconventional styles of dress; and using the idiom of speech they prefer; Ethiopianism — the art, and of course the distinctive sounds of reggae music. Thru these and other forms of ritualistic worship, up to, and including the smoking of ganja spliffs, (huge marijuana cigars) they reject society.

The Rastas are living in inexistence, which is how they view life in Jamaica (or Babylon as it is called by the Rastas). To the many Rasta believers living on the island of Jamaica, this island is a hopeless hell. There is a strong belief in Jamaica and several other Caribbean Islands that the Rastas are soon to be a major force in the political future of the island.

This fact was very evident in the recent Jamaican elections. The music of Bob Marley and other top name reggae stars was piped through the crowds rallied for either of the candidates for prime minister. The elected prime minister of Jamaica, Edward Seaga, had the widespread support of the Rastas along with the personal campaigning of Bob Marley.

Black Fraternities and Sororities



Kappa Alpha Psi is a black, Greek letter organization whose fundamental purpose is *achievement* in every field of human endeavor. Founded in 1911 Kappa Alpha Psi has been serving its members and the community for over 70 years.

Boasting the majestic colors of Crimson and Creme, Kappa takes college men of cul-

ture, manhood and honor and joins them in a bond of fraternity. Kappa was started on the all white campus of Indiana University which maintained an entire black population of 15. Ten of these pioneering black students started Kappa and maintained the organization that today consists of more than 350 chapters at every major college and university in the United States with several chapters overseas and 80,000 members.

Prominent Kappa's in the news worldwide range from generals to world tennis champions, to world class athletes, to famous musicians to some of the most well known names in politics. Kappa Alpha Psi is . . . Achievement.

For more information call: Baron Brooks at 492-0827 or Greg Thomas at 492-1055.



On November 17, 1911, on the college campus of Howard University in Washington, D.C., four young and determined men felt it very necessary to create the definite concept of which was in search for long before themselves. Ernest E. Just (a professor at the university), Edgar A. Love, Oscar J. Cooper and Frank Coleman (then students of the university), on that Friday night enhanced the concept of Brotherhood.

It is 1981, and those same ingredients that our four founders set forth to input then were preserved for use today in our distinguished Fraternity of Omega Psi Phi.

The Brothers of this predominantly Black fraternity, baring the colors of purple and royal gold, are basically men of the same ideals and attainments, who are religiously

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1980-81 In Review

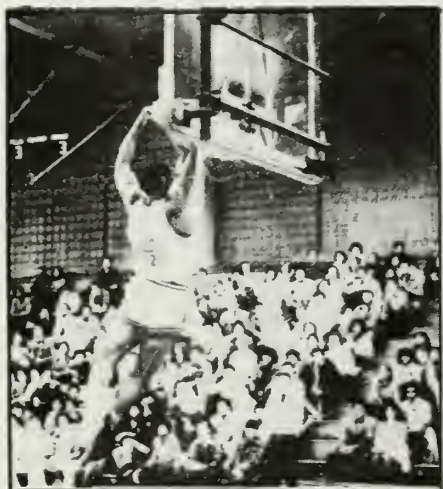


Alex Haley speaks with guest at reception.

FALL QUARTER: World renown author Alex Haley graced Alumni Auditorium on October 30, 1980 and retraced for Northeastern students, faculty and community his family's famous saga and his feelings and encounters in writing "Roots." The program was sponsored by the African American Institute as part of Town and Gown Weekend.

WINTER QUARTER: The Basketball Huskies stunned Holy Cross with a half-court prayer by Perry Moss that propelled them on their way to the first round of the NCAA Tournament in El Paso, Texas. Led by Northeastern all-time scoring champ

Pete Harris (drafted by the Phoenix Suns) and Chip Rucker (drafted by the Milwaukee Bucks) the Huskies nipped Fresno State in the first round of the tourney 55-53 but were turned back by Utah 94-69 in the second round. It was the best basketball season ever for Northeastern and with Perry Moss, J. Mark Halsal, Eric Jefferson, Dave Leito, Phil "Inch" Robinson, and Roland Braswell returning from last years squad with the addition of All-State Rhode Island Guard Skæter Bryant the 1981-82 year looks just as promising and exciting, if not more so!



Perry Moss is back in '82 for more high flying action



Pete Harris celebrates ECAC North championship.

SPRING QUARTER: Representative Walter E. Fauntroy was the featured speaker at the Unity and Awards Banquet sponsored by the African American Institute on June 7, 1981. Fauntroy outlined the Congressional Black Caucus' Alternative Budget that was largely denied serious media attention. The plan proposed by Fauntroy was far superior to the one enacted by President Ronald Reagan. (See address by Fauntroy on page). The evening was highlighted by a moving rendition of "The Greatest" by Fauntroy.



Walter E. Fauntroy

Other Events in 1980-1981

Other events in 1980-81:

- Black Unity Day sponsored by the N.B.S.A.
- Don L. Lee (Haki R. Madhabuti) Poet Lecturer sponsored by the N.B.S.A.
- Minister Louis Farrakhan sponsored by the N.B.S.A.
- The Annual Greek Show sponsored by Alpha Kappa Alpha Sorority Black Expressions: Song, Dance, Poetry, and Black Unity sponsored by the N.B.S.A.

A Constructive Alternative —

Address by The Honorable Walter E. Fauntroy,
Chairman The Congressional Black Caucus —
Wednesday, March 18, 1981

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A Constructive Alternative

On February 18, 1981, after proposing to the Congress and the American people his program for economic recovery, President Ronald Reagan issued a challenge to anyone who did not accept his program. He said come up with "an alternative which offers a greater chance of balancing the budget, reducing and eliminating inflation, stimulating the creation of jobs, and reducing the tax burden."

Today, March 18, 1981, the Congressional Black Caucus answers that challenge. We offer the Congress and the American people a better alternative. We call it a "constructive alternative," constructive because we, like all Americans, want to reduce inflation, increase jobs and productivity, improve our national security and relieve the American people of a growing federal tax burden. We call it an "alternative" because, unlike the Reagan Administration's cold and uneven solution to these problems, our proposal moves us towards the goal of reduced inflation and full employment with a compassion for people, and a sharing of the burdens of these difficult times by the rich as well as the poor.

And the beautiful thing about our constructive alternative budget is that, as the Congress and the American people compare and contrast it with the Administration proposal, they will find that, with respect to our FY 1982 budget which begins in October of this year, we will bring in \$27.1 billion more in tax revenues than does President Reagan while spending only \$25.8 more than he, with the added bonus that our deficit is \$1.5 smaller than the Reagan proposal.

It is significant to note that we achieve this with only a modest decrease in the defense budget of \$5.1 billion dollars under the Reagan mark. The General Accounting Office alone has identified over \$10 billion

in waste in the Pentagon budget.

We achieve it while saving 1.1 million jobs that would be lost if the Reagan cuts were adopted, and \$30 billion which those jobs would cost the Federal Treasury in terms of lost taxes and unemployment compensation outlays.

We achieve it while restoring \$27.1 billion in cuts which the Reagan Administration proposes in the food and nutrition, education and energy, economic development and income security, jobs, job training, housing and transportation programs of our federal government.

We achieve it because where there is a will to be compassionate and people oriented, we can find a way in this great country to share the burden of economic recovery among all the people.

I need not remind you here, nor dwell long upon the litany of valid criticisms of the Reagan proposal for its unfairness. I need not remind you that it is the most extraordinary attempt by any President in modern times to re-distribute income in this country, with money going from the poor to the rich, while the middle-class comes out about even. I need not remind you that it would alter incomes by giving tax breaks to the better off while significantly reducing programs aimed primarily at the poorest people, both the chronically poor and those thrown out of work. I need not remind you that it would wipe out a generation of programs that were established on the theory that only the federal government can or will aid the neediest members of society. These are the "categorical programs" like compensatory school aid for underprivileged students, and fuel assistance for poor households that the Reagan Administration wants to abolish by incorporating them in unrestricted grants to the state and local governments.

Yes, we do take serious exception to the Reagan budget proposal for fighting inflation and stimulating economic growth, but we do so, not with snidest and bitter rhetoric, but with a compassionate, constructive alternative proposal that we hope will lead us not to a stalemate but to reconciliation. We believe we can work this out,

together. Indeed, we pledge ourselves to that task in a spirit of mutual respect and cooperation.

The Reagan Budget Proposal and the C.B.C. Constructive Alternative: By Comparison and Contrast

What then are the basic differences between the Reagan Proposal and the Congressional Black Caucus Constructive Alternative? The late Senator Hubert H. Humphrey, co-author with our own Augustus Hawkins of the Humphrey-Hawkins Full Employment and Balanced Growth Act, summed up our differences best in his last speech on Capitol Hill. He said: "The moral test of government is how it treats those who are in the dawn of life, the children; those who are in the twilight of life, the aged; and those who are in the shadows of life, the sick, the needy and the handicapped."

By that standard, the Reagan budget proposal fails the moral test of government; our constructive alternative passes it.

The difference between our proposal and that of the Reagan Administration, the difference in concern for people, the difference in a sense of sharing the burden of economic recovery among the rich as well as the poor; that difference is best seen in a comparison of the \$27 billion that we bring in from tax welfare programs for the rich to fund the \$27 billion worth of social safety net programs that President Reagan would cut.

We believe that there is something callous and cold about taking \$1.8 billion from the food stamp program for the poor, while we continue to allow \$1.5 billion in a free lunch program for the rich that we call a three-martini lunch tax expenditure. So we close up that loophole, and restore \$1.8 billion to feed the 22 million people in our country who can barely make it in the wake of two straight years of 10.2% inflation in the cost of food.

There is something cold and indifferent about saying to the nine million low income families on food stamps that if your child receives a 43¢ free lunch at school, it will be taken out of your food stamp allowance at home. Rather than cut the Child Nutrition Program by \$1.5 billion as President Reagan would do, we say restore it and bring in the \$1.8 billion in tax welfare for a limited number of corporations that is called "deferral of taxes on the income of Domestic International Sales Corporations."

There is something insensitive to human need about cutting \$1.1 billion from a Medicaid Program targeted to serve the neediest of the needy while we continue to subsidize certain industries that we allow to treat ordinary income as capital gains, and thus get off with not paying \$1.1 billion in taxes. So our constructive alternative says close up that tax loophole, and with that \$1.1 billion restore the cuts to the health care

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A Constructive Alternative

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of the 22 million poor people we reach with Medicaid.

There's something cold about cutting \$800 million in loans and grants to one million of our precious needy students while President Reagan's proposal would continue to allow a handful of rich people to keep \$1.3 billion in tax straddles. So we say close the tax loophole, and help a million students get an education.

There is something inconsistent with our economic growth goals about terminating our Economic Development Administration which would provide \$865 million in grants and loans to small businesses that would create 239,000 jobs in the most depressed areas of the country, while we allow our bloated oil companies to keep \$700 million a year in "foreign tax credits on oil and gas income." So we say close up that tax loophole, and with that tax savings assist thousands of small businesses in developing hundreds of thousands of jobs.

There is something imprudent about taking \$1.5 billion out of the search for alternative fuels in the Synthetic Fuel Program, solar energy and alcohol fuel development while President Reagan would continue to allow the oil companies that have been recently treated to deregulation of the prices they may charge for domestically produced fuel to keep \$2.9 billion by "expensing oil and gas intangible drilling costs." So we say close up that loophole, and let us continue the search for alternative sources of energy.

There is something callous and insensitive about denying \$2.3 billion in social security benefits to 760,000 students who are children of deceased breadwinners, as the President's proposal would do, while we continued to allow oil companies that are reaping enormous increases in profits to keep \$2.3 billion in oil depletion allowances. So we say close up that loophole, and with the \$2.3 billion give those fatherless students a chance to prepare in college to make it on their own.

I could continue this litany of comparison and contrast of coldness and humanity between these two proposals for at least an hour; but my time is running out and I must not close until I share three things with our President in the White House, our colleagues in the Congress, and our fellow Americans everywhere; Black and White together; young and old together; rich and poor together; Protestant, Catholic, Jew, Muslim and Gentile together.

The first is, that while this Constructive Alternative Proposal comes to you from Black legislators, it is not a program for Black people only. The most serious prob-

lems confronting this nation just happen to be reflected most acutely in the Black experience. This is a program for all Americans: the elderly on limited income, most of whom are White; the struggling young all over the nation who want but can't find affordable housing anywhere, most of whom are White; the coal miners whose black lung benefits are threatened, most of whom are White; the sick, the cold, the hungry, the handicapped, most of whom are White; and all of whose burdens would be made heavier by the Administration proposal.

The second thing I want to point out to the American people is that our Constructive Alternative Proposal is based on a different assessment of the root cause of our problems in the nation and the world, and therefore we come up with different, more humane solutions.

"But if we balance the budget this year, it would only reduce inflation by two-tenths of one percent."

In the area of the economy, we tell you the truth in love. Inflation and unemployment in this country are not caused by government spending, government taxation and government regulation. Imprudence in each area contributes to our problems, and we are as determined as President Reagan to root out waste, fraud and abuse. But if we balanced the budget this year, it would only reduce inflation by two-tenths of one percent. If we gave the rich all the tax relief that President Reagan proposes, it would only increase productivity by four-tenths of one percent.

We have not so much a balance-the-budget-problem as we have a balance-of-investment-and-consumption-problem. To put it another way, we are producing insufficient quantities of poorly designed products at too high a price. As a result, we are losing market shares in the world at large as well as home. The consequence: rising unemployment, inadequate profits and therefore reduced investment, still worse productivity, a falling dollar and still worse inflation. Our goal must be to restore productivity and competitiveness of U.S. industry and our other major economic sectors, in

domestic and world markets. To do this, we must undertake the most fundamental reassessment of our economic structure since 1932 — or perhaps of all time.

To remedy that problem we must begin to implement the policies called for in the Humphrey-Hawkins Full Employment and Balanced Growth Act. We intend to cooperate with those aspects of President Reagan's program that speak to those policies. The highest priority item on our domestic agenda is the implementation of the President's enterprise zones legislation.

In the area of world affairs, we make the assessment that our world problems do not lend themselves to military solutions. They are social, economic and political in nature, and thus we have emphasize a strong national economy, and food and technical assistance as the primary weapon in the arsenal for our confrontation with Soviet Russia. We favor an improved national security but without wasteful military spending. Thus, the highest priority item on our foreign affairs agenda is to stop the development and deployment of the MX missile under the inspired leadership of our "constructive alternative" Secretary of Defense, Representative Ronald V. Dellums.

The highest priority item on our civil, political and human rights agenda is the extension of the Voting Rights Act.

Finally, let me say that the eighteen members of the Congressional Black Caucus, with the help of God and we believe millions of people of goodwill and compassion, moves out today to garner support for our constructive alternative. Next week, members of the Caucus will be presenting our alternatives before committees of the House. Later this month members of our Constructive Alternative Cabinet will be meeting with Cabinet level officials of the Reagan Administration to discuss areas of agreement and disagreement with their programmatic thrusts.

We offer today to Black people a four point plan for implementing this constructive alternative program. We ask that Black people join us in defending against any assaults on programs that have improved the quality of life for disadvantaged Americans over the past two decades. We ask you to join us, secondly, in offense in seeking new programs to strengthen our communities like the President's Enterprise Zone concept. We ask you, third, to join us in organizing an Action Alert Communications Network in 113 Congressional districts where Blacks comprise 15% or more of the voting age population. And, finally, our plan calls for our reaching out for coalition with those Whites, Hispanics and others of goodwill whose interests coincide with ours in this constructive alternative program.

To all Americans, we say, in the choice between these two alternatives, we are confronted with primarily a moral issue. It cannot be left to the Members of Congress.

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Open Letter From the N.B.S.A.

The National Black Student Association (N.B.S.A.) welcomes the class of 1986 to Northeastern University. We hope that your matriculation through N.U. is pleasant.

During your college years you will experience much, but no experience will be as rewarding as interacting with your peers. We offer the N.B.S.A. as a vehicle to enhance your academic, personal, political and spiritual development while at N.U.

The N.B.S.A. is a progressive black student organization committed to social change. Currently, N.B.S.A. organizes concrete programs facilitating self determination and human rights for black people.

The N.B.S.A. sees a need for social change because something is wrong with black people's relationship to American society. Since 1976 there has been an increasing mass murder of black people in America. All across this country black people have been getting mercilessly murdered. Two black men were lynched in Alabama, one black man was lynched in Cape Cod, Massachusetts, twenty-eight children slaughtered in Atlanta, six brothers mutilated in Buffalo, seventeen women mangled in Boston, fourteen women wasted in Detroit, and one brother was shot dead when a white man decided to go "NIGGER HUNTING." (There have been many more incidents of racist murder but space does not permit for adequate listing.)

Black people have a genocidal relationship with American society; therefore, we need a societal change or we will continuously and mysteriously die.

We, the N.B.S.A. see a need for social change in America because black people have an disproportionate political relationship. Black people make up approximately 11 percent of the American population but of the 522,000 elected officials only 1 percent are black. We are not effectively represented in the American government; thus, we have no effective voice in government to speak

out against the murders of black people in this country.

Governments are designed to protect and perpetuate the rights of its citizens. The American government refuses to address the mass racist murder of black so-called Americans within its borders, because the U.S. government does not represent black, so-called Americans. Obviously the American government cannot be serious about representing black people when only 1 percent of the elected government officials are black. Let's put it another way, suppose 17 white women were killed in Boston, 28 white children murdered in Atlanta, 6 white men mutilated in Buffalo, and 14 white women murdered in Detroit. Let's suppose William Buckley, Jr. got shot instead of Vernon Jordan, then I think the American government would have a different view of the situation. I think it would be a national priority to catch the terrorist responsible for these murderous actions.

This white government, it just happens to be run by whites, does not give a damn about black people getting murdered. They probably think of you as a slave or some kind of inanimate object to be used and abused.

If this is the fact, and it is, then what do we do about it. We must organize ourselves into effective organizations and use these organizations to express our concern about the present condition of blacks in this country by any means necessary. No longer can we jump up and down making incoherent noise, but we must organize effectively; thereby, making harmonious sound reflecting the condition of the people. If we are being murdered, like we are at war, then the appropriate sound is war drums.

We have a responsibility to understand our relationship to the black community. We are at N.U. because of the action taken by concerned black people and not because of our S.A.T. scores or some special attribute.

Most of the black student population here is randomly selected. You will not find many black students rejected acceptance at N.U.

We are here because of people like Malcolm X, Marcus Garvey, Medgar Evers, Martin Luther King, Jr., and a whole host of black folk who sacrificed their lives for the sake of bettering the conditions of black people in America. They did not stop to question. They risked their lives and they did what they had to do get us here at N.U.

We owe them the same consideration. We owe them dedication, leadership and organization. We must serve the people because the people served us and if we do not, then who will. We owe our people, our mothers, fathers, sisters and brothers, our very lives. We are the pride of our race, but if we fail to address the problems confronting the race, then I fear there will be no next time. There is no room for failure.

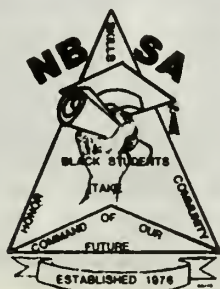
Whatever the battle we can win. If the task is to pick up this government and body slam it to the ground, then we can win. If the task is to build a food cooperative to feed the people at a lower price, then we can win. If it is to attend N.U. and excel in the disciplines and at the same time consistently organize to determine our destiny, then we can win that too. Whatever the task, we can win.

If a bunch of unskilled, perverted criminals called pilgrims can come to America, revolt against the British Empire, cheat using slavery, but ultimately build the most sophisticated nation in the modern world, then surely as intelligent black students, the cream of the African crop, we can win.

The N.B.S.A. challenges you to take on the full responsibility of a black student. We dare you to become an articulate force taking progressive actions against those who deny black people human rights to education, justice and freedom. Dare to struggle, dare to win.

Imani,

The National Black Student Association



THE NATIONAL BLACK STUDENTS ASSOCIATION

Football Preview:

Huskies Optimistic, Should Improve on 2-9 Record

By Renee Pina and
Anthony D. Robinson, Jr.



Clint Mitchell

After last year's dismal 2-9 record, assistant varsity football coach Ollie Wilson says, "My prediction days are over."

However, with the addition of new Head Coach Paul Pawlak and the return of outstanding veteran defensive lineman Keith Willis, who sat out last year with a bum knee, there is reason for Wilson to have at least a shimmer of optimism about the upcoming gridiron season.

"We'll be a better team this year," promises Wilson. "Our defense was weak last year. This year every position will be coached and that will strengthen our defense."

Hopes are that this ventured Wilson prediction will come true because last years defense so resembled swiss cheese that the comparison is uncanny.

Wilson said last year the football Huskies only had a few full-time coaches and were not able to really do anything until 4:30 p.m. when the part-time coaches arrived.

"This year we have more coaches who will be more important to the team. The coaches will be able to criticize and praise the players on each and every play," said

Wilson.

As far as the season is concerned, said Wilson, "Our athletes are just not athletes, but students. Proper coaching and Northeastern's football talent should determine the outcome of the season."

With Northeastern playing three of the top 10 schools in New England: U. Conn. September 19, Lehigh November 14, and Boston University the following Saturday, many black Husky players will be instrumental to the development of the rebuilding team.

Wilson likes to stick to the 'team as a whole concept' and doesn't like singling out certain players as major contributors. However, says Wilson, Clint Mitchell will most certainly help N.U.'s almost non-existent offense. Last year, the senior tailback was just about all the offense N.U. had. Mitchell rushed for 190 yards against B.U. last year and should be spectacular again this year.

"He (Clint) is close to breaking N.U.'s rushing record. Clint hasn't reached his level of potential yet, but I think this year he will," said Wilson.

Also contributing on offense this year will be WR Mal Jones, FB's Rich Alston and big Mike Battle, who has recovered from an

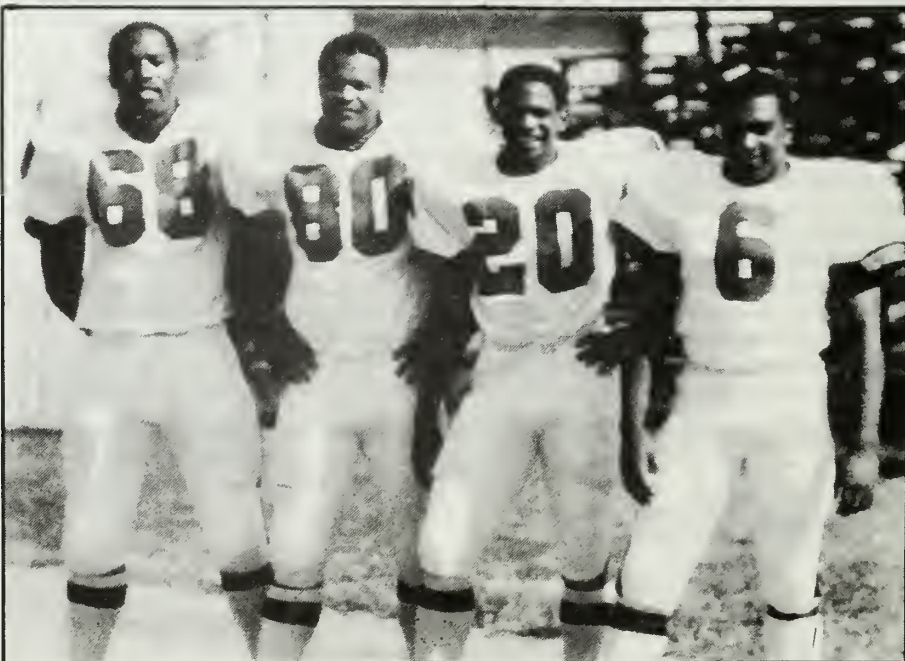
injury and should join Mitchell in the starting backfield, G Carl Jenkins, and OT Sean Jones.

Additional offensive punch will come from this years only black freshman recruit, WR Derrick Walker of Roselle, New Jersey. Wilson doesn't expect much help from the promising end this year but says, "He should do an excellent job during his sophomore year."

Helping out on a defense that last year let opposing teams run, pass, walk, crawl and fall through for easy points are Co-Captain Keith Willis, DT Craig Wainright, MG Conrad Coye, LB's Ray Nichols and Ron Files, and DB's Dennis DuBois, Laz Mitjans, Wesley Mayo and Alan James.

Willis in particular should be the defensive anchor for the Huskies. Despite early injury and academic problems Willis has come on to become, "The best player from N.U.," said Wilson.

With a new coach and an improved overall offensive and defensive attack Wilson's optimism is high. Hopefully he can instill some of his faith in the 1981-82 football Huskies. If he succeeds, just a little, N.U. fans can certainly expect to see much better than a 2-9 record come fall.



Team Members Keith Willis, Shaheed Turner, Mal Jones, and Rich Alston.

Football Preview

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Black Northeastern Football Players

Name	Pos.	Class
Rich Alston	FB	Jr.
Mike Battle	FB	Sr.
Walter Caffey	OG	So.
Conrad Coye	MG	Jr.
Jeff Dallas	DT	Sr.
Dennis DuBois	DB	So.
Ron Files	LB	Sr.
Bill Griffin	TB	Jr.
Al Hunte	WR	Sr.
Ricky Hymon	FB	Jr.
Alan James	DB	Jr.
Carl Jenkins	OG	So.
Mal Jones	WR	Sr.
Sean Jones	OT	So.
Wes Mayo	DB	Jr.
Clint Mitchell	TB	Sr.
Lazaro Mitjans	DB	Jr.
Darnell Murkinson	DB	Sr.
Ray Nichols	LB	Sr.
Duane Perkins	DE	So.
Blake Russell	WR	Sr.
Shaheed Turner	TE	Jr.
Craig Wainright	DT	Jr.
Keith Willis	DT	Sr.
Ken Wilson	DT	Jr.
Derrick Walker	WR	Fr.

A Summer Program at Northeastern

By Bobby J. Jett

By Bobby J. Jett

The program was started in March of 1980 by Northeastern University and the Private Industry Council of Boston, an organization which provides Boston residents with a variety of activities designed to improve the investment climate for all local employers and to produce skilled labor to fill jobs created by industrial expansion.

This certain program was established for kids in high school to provide them with work for the summer and to introduce them to the world of work.

The purpose of this article is to describe how the students in the program felt about their work place, how they felt about being in a university atmosphere, and how they felt working with professionals.

The students interviewed were: Mary Francis, Eileen Millen, Granville Moody, and Dale Lee from Boston Technical High School, and Dorinda Morton, Eric MacPherson, and Christina Ruff from Madison Park High School.

Each student was asked how they felt about the salary. In general, they were fairly satisfied, but they were concerned about the amount of taxes taken out. Dale Lee noted: "The wage is alright but after they finish with taxes, you felt that you've been robbed."

It seems that all of them learned something about working, which would help them in the future. Some of them said that it was like a tune-up that they needed for entering the real world of work. Eileen Millen expressed that she gained a lot of experience, and that being a secretary in the summer program has given her some valuable experience toward her future goals.

Some of the students in the program didn't like the small degree of responsibility that had been given to them. They wanted tasks that were more challenging to them. They felt that they had more intelligence than people gave them credit for. Christina Ruff, who, for her summer job, worked in the Cooperative Education Department at Northeastern University, said that she felt that she could have done more. After all, she majored in Biology and Chemistry in school, and if she could handle that, then why not something responsible?

As far as the question of working with people older and supposedly wiser than themselves, it was said that it was easy.

Dorinda Morton expressed that, "The people are, in general, friendly toward me and it makes the job a little bit easier."

Overall, working conditions were quite satisfactory, except for a few incidences. For example, one student related the following story: "They said that when 'he' had a heavy work load, they did it, but when there was a work-study student in the office to do it, that they expected the student to do their work and his own also, while she sat there doing her nails." The Summer Jobs student did not agree with this at all.

Mary Francis, on the other hand, said that, "My office is somewhat different, the people here, try to find something for me to do no matter how simple it is."

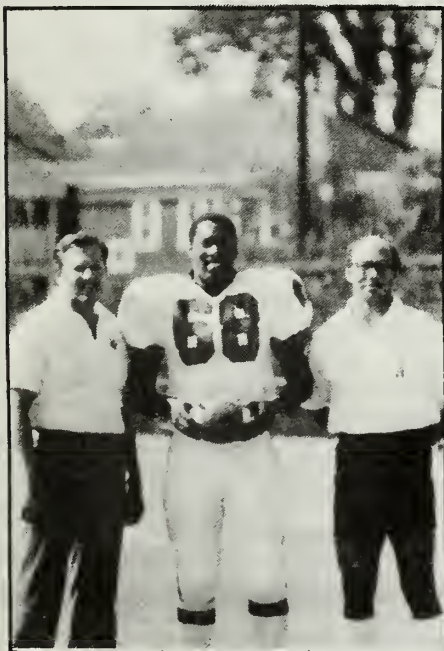
Everyone gave the general impression that they enjoyed working with their supervisor. Although many felt that they should have been given more responsibilities. One student though, said that his supervisor was hardly ever around to give him any responsibilities.

All of the students gained some confidence in themselves, even if it was only having the ability to speak to someone on the phone without fear, or being able to talk face to face with a stranger. I am a good example of this. When I first started my job at Northeastern University, I didn't know how to approach certain people, but now, it is not a problem to me. I've learned to have confidence in whatever I do, even accepting responsibilities such as doing an important assignment for my boss.

In conclusion, I believe that all the summer jobs students, including myself, will be able to reach higher goals in the work field, from the experiences we had in "A Summer Program At Northeastern University."

*Note:

Mr. Bobby Jett is a junior at Boston Technical High School. He is interested in pursuing a career in Law or Journalism. Bobby is also an avid athlete and is the quarterback for his high school football team, and a member of the track team. Bobby's job this summer was working as a training assistant in the Center for Cooperative Education, Northeastern University. Supervisor — Dr. Kenneth M. Edison.



Head Coach Paul Pawlak, DT Keith Willis, Assistant Coach Ollie Wilson.

New England DJ

Compiled by Cosmo Wyatt Editor Progressive Platter Magazine
And Eddie "Que" Matthew of WRBB
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1. SUPER FREAK/GHETTO LIFE/GIVE IT TO ME BABY — Rick James (Gordy)
2. I'LL DO ANYTHING FOR YOU — Denroy Morgan (Beckett)
3. I'M IN LOVE — Evelyn King (RCA)
4. GONNA GET OVER YOU — France Joli (Prelude)
5. WIKKA WRAP — Evasions (SAM)
6. ON THE BEAT — The B.B.Q. Band — (Capitol)
7. TEENA MARIE Lp — It Must Be Magic (Gordy/Motown)
8. LADY/KEEP ON/WHY — Commodores (Motown)
9. URGENT — Foreigner (Atlantic)
10. HOT SUMMER NIGHT — Vickie Sue Robinson (Prelude)
11. DO YOU LOVE ME — Patti Austin (Warner Bros)
12. THE TIME Lp — all cuts (Warner Bros)
13. FIRST TRUE LOVE AFFAIR — Jimmy Ross (Quality)
14. DANCING THE NIGHT AWAY — Vogue (Atlantic)
15. JUST A LITTLE BIT OF JAZZ — Nick Straker Band (prelude)
16. IF YOU WANT ME — Ecstasy, Passion & Pain (Roy B)
17. LET'S DANCE — West Street Mob (Sugarhill)
18. INNER LIFE Lp — all cuts (Salsoul)
19. BUSTIN' OUT — Material/Nona Hendrix (ZE/Island)
20. INCH BY INCH/GIVE IT WHAT/BODY MUSIC — Strikers (Prelude)
21. SHAKE IT UP TONIGHT — Cheryl Lynn (Columbia)
22. NEW TOY — Lene Lovich (Stiff)
23. GET ON UP AND DO IT AGAIN — Susie Q (Atlantic)
24. THE B-52's — The Party Mix (Warner Bros)
25. WHO'S BEEN KISSING YOU — Hot Quisine (Prelude)
26. BACKFIRED — Deborah Harry (Chrysalis)
27. NUMBERS/COMPUTER LOVE — Kraftwerk (Warner Bros)
28. ZULU (Instrumental) — The Quick (Pavillion)
29. WALK RIGHT NOW — The Jacksons (Epic)
30. THE GENERAL HOSPITALE — The Afternoon Delights (MCA)
31. PSYCHEDELIC FURS Lp — Talk, Talk, Talk — (Columbia)
32. YOU'RE THE ONE/DISCO KICKS — Boystown Gang (Moby Dick)
33. SO RUFF, SO TUFF — Roger (Warner Bros)
34. DO YOU/TAKE ME/GET UP/FILL ME — Kelly Marie (Coast to Coast)
35. PRIME CUTS — The Double Dance Album (Importe/12)
36. THIS KIND OF LUVIN' — The Whispers (Solar)
37. CUTIE PIE — Dayton (EMI/Liberty)
38. FEEL THE CHANT — Spandau Ballet (Chrysalis)
39. WORKIN' OUT — Ritz (Posse)
40. NEVER TOO MUCH — Luther Vandros (Epic)

Summer Music Report

Black Innovations

Poetry

An Empty Stadium

By Mario Drummonds

As the last car lingered out of the vacant parking lot, Mike Davis, the grounds-keeper, finished getting into his soiled work clothes enroute to the insensitive, mute-like football stadium.

A brisk wind slapped his face as he trembled on the 50 yardline looking up in the deserted stands. He wondered who had won the game, but soon remembered he has a job to do. He ambled slowly over towards the goal-line to put a piece of sod back in place when he slipped and fell on a banana peel. Feeling cold and defeated, he picked himself up and continued his lonesome task, raking all the remains from the game into one pile.

As he went to gather in the harvest of lost sweaters, garbage and hats, the whole heap scattered back under the stands as if to take cover from the arctic weather. At least he wasn't the only moving object that was cold. On concluding his tiresome chores, Mr. Davis took a break and peered up into the blustorous sky at our stars and stripes flapping like the wings of a duck. He tried to visualize the soloist singing the national anthem. His mind wandered to a new dress for his daughter, maybe a college education for his son when a rushing gale of wing hit him and brought him back to reality.

Mike continued washing and retrieving the surplus of ketchup containers, ice-cream cones, and leftover hot dogs from the sides of the sport press box. Every once in a while he would try to glance in to see if the sports writers had left anything valuable behind. But in this empty stadium today, he was not going to have any good luck.

When Mr. Davis was finished with his work, he suddenly realized that his life as a service worker and living in poverty resembled an empty stadium. His life also was cold and there was always going to be someone who will slap you in your face. He hoped for a better life and more material possessions, but in reality the system Mr. Davis lives in will never change for the better, until there is a revolution.

Once one manages to scrape something together, sooner or later it will scatter away. These are the social circumstances that Mr. Davis experience each work day. Life for Mr. Davis will not get any better until the empty stadium become pregnant with thousands like himself who are discontent, fired up, and politically and militarily organized to produce the kicks and inflict the pain that will bring about the birth of an independent, socialist Black Nation!

Black Birth

For nine months I was confined to this space
located just above my mother's waist
Then I was pushed out very fast
For this colorless man to smack my ass
Now I began to see the light
A picture of the lord, but he was white
For nine months trapped in that bubble
Only to break free and be in more trouble
Where I was born everyone is assumed to be free
Then how come they didn't include my people and me
And it's this country you want me to remain
So I can be cheap labor and entertain
The white man didn't get his freedom through revolution
He also didn't need amendments to the constitution
Our oppressors got together and the constitution they
did write
But how many black people did they invite
Black is the ceiling and white is the floor
If it wasn't for black people this country would be poor
They stole the riches from our land
This country owes her life to the black man
So brothers and sisters your what this country's worth
Just because you were born a black birth
A.J.L.

Just Us

Strong I say
very very strong
but you would be too
after being put down so long
you just can't sit there
but then again don't go no where
It is reality, that's all
whitie thinks we're about to fall
Strong I say, very strong
As a people, we can't go wrong
Communication is
what it's all about
Physical
Mental
Emotional
Intellectual
saying
Yes to us
and
no to them
plunging
into an abyss
of love

More Black Innovations Poetry

Black Woman

Black woman, let me take this
moment to tell you, that of all natures
creatures, you are the most beautiful.
I must admit too, that you are the
most sly, you are more cunning than
any fox.

You are the greatest weapon of man-
kind, you are able to rule with com-
plete submission

You create and destroy empires, you
are something that every man wants,
he knows the perils that you cause, yet
he is powerless without you, he will
never truly master you
for you can't master yourself, you are
like a flame that will burn down very
slowly but can be set ablaze with the
slightest breeze.

Oh Black woman, how are you to be
explained, what could I say about you
that hasn't been said for centuries
Black woman be gentle with man-
kind, for you are by far the superior if
there was but one moment to all life, I
would want that moment with you
Black woman.

Arnold Davis
Lucasville, Ohio

Black Love . . . Unity

Beyond the shadows

Within realms of darkness lies blackness and black love

The unity of a black man and his woman

On the subject and within the subject of
blackness

No longer afraid to reach out and grasp it

No longer afraid to share it and care for it

by unificating it themselves to become one . . .
the perfect triangle of black
existence.

Pat Kennedy

anachronistic nigger
(blast from the past;
stale cookie)

licking feet
stained with blood
of
conquered blk warriors;
refastening yr pants
u pursue yr master
picking crumbs
frm
his clothing;
somewhere in
never-never-land
u beat yr head
against
non-
opening doors (to
tunes of
bach
beethoven
&
sinatra)
totally de-blk/en/ized,
u babble the
incoherent words
then
come to me
stupidity yr face
pants still damp with
foul mixtures
&
speak of how
u
have
"made it".

Larry Greene

reflection/war!!!

this is a poem
for george
and angela
and attica
for malcolm/martin/medgar
for little girls in pinkribbons
and alabama churches
for blackLIFE
blackLIFE is cheap

u cried niggas
when malcolm/martin/medgar
george
died
u cried niggas
but blackTEARS is cheap
u know
blackTEARS/blackTEARS/blackLIFE
is cheap

the revolution
is over
no one flings
angry rhetoric
anymore
we've packed away our guns
and grenades
for another day
the revolution
is over
sit down/
count your casualties
who died/
the revolution is over —
all of the warriors
have either died
or absconded
BLACKLIFE is cheap

the revolution is
over
n we still
crying/dying'
livin
niggas live
while u can
blackLIFE is cheap

the revolution
is over
but the war
has been
happenin
forever
it ain't ever yet

so cry
them cheap
do-nothin blackTEARS
the beautiful/beautiful tears
u cry
every time somebody dies
yeah cry
them cheap
do-nothin blackTEARS
cry
for angela/attica/george
malcolm/martin/medgar
for all the other
deaths
n casualties
cry.
but don't forget,
if the revolution
is over
the war ain't
blackLIFE is cheap
n huntin season's still on
U MAY BE NEXT
U MAY BE NEXT
U MAY BE NEXT . . .

juli malveaux

Black Innovations Poetry

A Prayer

heavy are mine eyes with the
misery of today.
let not my mind behold the
dead yesterdays nor heartaches
of tomorrow.
let it be that I fight for my
beliefs and ideals and succumb
not to the trials and tribulations
of our time.
help me to plan for the unborn
tomorrows,
and make the birth of our
tomorrows a garden of Eden full
of fruits of life.

THIS IS A POEM FOR DREAMS

this is a poem
for dreams
yours 'n mine 'n
our dreams of
touching the moonbeams
and lovin in the starlight.
this is a poem
about dreams that
kiss the sky and keep/on/pushing/UP
from there.
it is a poem 'bout needing'/an/receivin'
and not waiting for a rainy day —
about realizing our tomorrows.
Turn my dream poem
into a chant
"it's a new day —
now/let's/find/a/better/way"
Turn it into a
Goodvibe blimp
and ride it through Harlem
with the message flying.
Change it into a street walk
and swagger it through the
Newland.
Yeah. this is a dream poem
changing into a new song
listen.
i know we
can make it
Brothers, if you play the music
all the sisters will get up and dance.

mina



To Be Equal:

Delay On Voting Rights

By Vernon E. Jordan, Jr.

President Reagan has instructed his Attorney General to make a thorough study of the Voting Rights Act and to report by October so he can decide whether to support extension of the law, slated to expire next year.

But why the need for a study? And why wait until October?

The Justice Department can give the President the information he needs in a matter of hours — it's all there in its files. The law's pre-clearance provision makes it necessary for any covered state or locality to file any proposed changes in election laws and procedures with the Department.

So the Department's files are bulging with ample evidence of attempts to restrict black and Hispanic voting rights. Since the passage of the Act literally hundreds of proposed changes have been filed, and the pace has not slackened in recent years.

Fortunately the Justice Department now has the power to veto such changes, something it would be powerless to do if the law is allowed to expire or if the pre-clearance provision is dropped.

Some of those proposed changes appear innocuous, such as the Texas county that wanted to consolidate its voter registration offices from five to one. But the lone remaining office would be placed in an all-white

area, some thirty miles from the county's concentration of blacks.

Right now, even with the law in force, there is a wave of voter roll purges taking place in many southern localities. Suddenly, there is a need to reidentify voters and cleanse the voting rolls of ineligible.

The result is to cut blacks from the rolls. In Alabama, for example, a bill was introduced to re-register voters in five predominately black counties. But since registration hours and working hours coincide, that must mean poor and working black people simply will not re-register.

Keeping voter rolls up-to-date is standard procedure, but when such purges occur in places that historically discriminated against blacks, it must come under a cloud of suspicion.

At-large districts are another traditional means of depriving blacks of representation. That's a way to dilute black votes and assure that blacks are excluded from local elected offices.

It took Justice Department action and law suits to prevent some places from switching from single-member districts that gave blacks some representation to at-large multi-member districts that would have eliminated blacks from political power.

In some parts of the rural South economic

intimidation still exists, with local bosses pressuring poor blacks not to vote or to vote the way they are told.

The Voting Rights Act is virtually the only protection black and Hispanic citizens have to ensure their right to vote is not hampered. Take it away and we are sure to return to a system of persistent discrimination in which, by a series of overt and covert local measures, blacks are deprived of their voting rights and of representation.

The evidence is so clear that some Congressional supporters of modifying the Voting Rights Act are retreating to the more realistic position of extending the Act.

They should, and they should try to swing the President around too. Supporting extension of the Act would be a no-cost move that could help the President overcome deepening black hostility based on his budget cuts and his administration's poor record on minority appointments.

It would be smart politically and absolutely necessary morally, a powerful combination. By waiting until October to make a decision, the President just gives opponents of the Act encouragement. Now is the time for the President to come out forcefully in favor of extending the Voting Rights Act.

Un-Camouflage Your Mind!

Look For Cover Within The Black Liberation Movement Today!

By Mario Drummonds

Recently, another high fashion item has intervened on the New York City cultural scene. Alongside all types of tight fitting designer jeans is the appearance of green camouflage clothing. Green tiger stripes and leaf pattern jumpsuits, tee shirts, skirts, caps and jackets can be seen on Blacks and whites, women and men, and young and old alike. This phenomenon also has no class distinctions. Camouflage attire is sold by

street merchants on the corners of Bedford Stuyvesant and Harlem, as well as in Bloomingdales or Barney's Mens Store. It has become chic to wear camos to parties, special events and even on the job at least two times a week. On certain nights, at some midtown discos, camouflage duds are required before entering. What are the social-historical reasons camouflage clothing has become a fad? What is the role of the capitalist-colonial state in mass producing this attire within the Black community today?

During the 1960s, camouflage clothing was associated with protest groups in the U.S. fighting for social change. Anti-war demonstrators, Black Power militants and organizations as well as ex-Vietnam vets wore this attire during the social turmoil of that period. In the 1970s, camouflage clothing was associated with the freedom fighters in Africa, South-East Asia and Latin America. People within the Black Power and anti-war movements had turned in their protest gear for three-piece suits and alligator briefcases. The military assault by

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Black Fraternities & Sororities

inclined. Our four founders on that historic Friday night gave guidance to all who were to come into their Brotherhood on four principles: Manhood, Scholarship, Perseverance, and Uplift.

As it was said then, it is said today, "Give us eight men thoroughly emersed in the spirit of Omega, rather than eighty men dipped in lukewarm enthusiasm. Omega Psi Phi Fraternity, Incorporated; are worth the wait.

The Brothers of Omega Psi Phi Fraternity, Incorporated, Gamma Chapter would like to extend its well wishes and hope that you have a well rounded learning experience while attending school in Boston.



ZETA CHI CHAPTER

Phi Beta Sigma Fraternity, Incorporated is a non-profit social, civic, and cultural organization. Sigma was founded at Howard University in 1914. Our motto is "Culture for Service and Service for Humanity." Using this motto as a guide, Sigma offers the leaders of tomorrow a brand new sense of freedom and time, group efficiency, excellence in producing major events of cultural and academic importance, and "Toast of the Town" social programming. The brotherhood strives on the challenge of professionalism; offering the opportunity to all through unity enhancing individual growth and strength.

Iota Phi Theta Fraternity Incorporated is a black Greek letter organization started at Morgan State University in 1963 by a group of mature men. Considering the fact that our organization is only 18 years old we have managed to establish chapters at many major colleges in the country.

Our fraternity can be defined in one word, "Brotherhood," and we stress this fact by seeking unity among black men. It has been the policy of Iota Phi Theta since its inception to only accept quality black men into its brotherhood. This policy is not based on racist attitudes, but a deep feeling that black men should be able to have a fraternity that is truly for black men.

Iota Phi Theta was founded on Northeastern's campus in 1973. We are the first recognized black fraternity on the campus. During our brief existence here, Iota has proved to be the leading black organization not only on the campus but in the Boston community. Our brothers originated

"Soul's Place" on WRBB, which is now something of an institution itself. We took a major role in reviving the African-American Institute several years ago, and many of our brothers have participated in and are still active with the Big Brother Association. As a result several brothers have continued to work with young people.

At present Iota Phi Theta is the largest black, and most respected fraternity at Northeastern. We are involved in other school and community organizations such as Student Government, WRBB, N.U. Freshman Orientation Committee, and the Inter-Fraternal Council. We still work with The Big Brothers Association and our sweethearts are involved with the Big Sister Association.

For further information contact one of the brothers and welcome to Northeastern University.

We, the brothers of Groove Phi Groove Social Fellowship Incorporated welcome the freshman class and extend greeting to all the upperclassmen. We wish you all a prosperous 1981-82 academic year.

The brothers of Groove Phi would like to encourage black freshmen to realize the significance of attending Northeastern University with respect to your books and extra-curricular activities.

Groove Phi Groove Social Fellowship Inc. was founded on the campus of Morgan State College on October 12, 1962 now known as Morgan State University in Baltimore, Maryland. Fourteen dedicated young men pledged and conducted themselves into a fellowship of true Groove Phi men and from that day forward, Groove Phi Groove Social Fellowship Inc. has been one of the fastest growing non-Greek, non-profit black organizations in the world.

The purpose of our organization is to promote academic awareness and good ethical standards to develop unity and fellowship among college men which in turn will create intelligent and effective leadership. For more information contact Ollie Choice, Chapter President at 262-3498 or Quadir Robinson at 267-5493.

Alpha Kappa Alpha Sorority, founded at Howard University in January of 1908, is the oldest national black women's Greek letter organization. Over a period of 71 years, Alpha Kappa Alpha has grown from one undergraduate group of nine to a national organization with more than 70,000 active members, with organized chapters at the leading colleges, universities and cities throughout the nation and outside the continental U.S.A.

The purpose of our sorority is to cultivate and encourage high scholastic and ethical



standards, to promote unity and help alleviate the problems concerning women, to maintain a progressive interest in college life and to be of service to all mankind. The colors of our sorority are apple green and salmon pink.

"Program" is the heart of Alpha Kappa Alpha. We have eight major foci in the Alpha Kappa Alpha program. Life-long learning, Negro Heritage, and Job Corps exemplify a few of them. All of our program targets highlight our commitment as a sisterhood.

The greater Boston area consists of one graduate chapter, Psi Omega, and three undergraduate chapters, Epsilon, Lambda Upsilon and Iota Gamma.

Iota Gamma Chapter was founded in 1974 at Northeastern University. Chapter projects include Annual Health Seminars, Community service projects, clothing drives, youth programs and more.

We wish the class of 1986 much success at Northeastern University, and hope to see you soon at our programs during your freshman year. For more information call Sherri Culpepper or Kathy Wright at 277-1580.

The Sorors of Sigma Beta Epsilon Sorority Inc. would like to welcome the class of 1986 to Northeastern University's campus. Sigma Beta Epsilon is a new sorority that was founded at Northeastern in March of 1980.

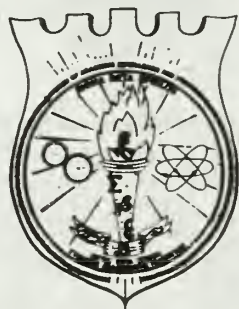
Established by six young women, Sigma Beta Epsilon is a sorority for young women with a sound mind, strong character and dedication within the engineering and engineering related fields.

Sigma Beta Epsilon was established to carry out the following goals:

1. to provide public service activities that

More Sororities On Page 26

Black Fraternities & Sororities



stimulate interest in the fields of engineering, science and technology.

2. to decrease the high attrition rate of women along with other students in the engineering and engineering related fields.

3. to increase the number of women engineers.

4. and to promote unity and friendship among all women.

For further information contact any of the sorors of Sigma Beta Epsilon. We hope to see you at our Rush Teal!

Zeta Phi Beta Sorority is an international Greek letter organization dedicated to the ideals of Finer Womanhood, Scholarship, Sisterly Love, and Service. Zeta, as one of the eight black letter organizations, was the first to organize in Africa and now has over 350 chapters in the United States and Africa.

An organization dedicated to the ideals of Finer Womanhood, Scholarship, Sisterly Love and Service can best be achieved through affiliation with other organizations with similar objectives. Some of these affiliations are: The National Urban League, NAACP, The United Negro College Fund, The National Pan-Hellenic Council, The National Foundation of the March of Dimes, The National Council of Negro Women, and many other organizations.

Zeta Phi Beta functions as an organiza-



tion for college and graduate women who wish to enrich their lives through dedication and loyal service to the aspirations of Zeta in services to humanity. It also serves as a link for college women who are seeking to achieve finer womanhood.

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Joining Black Student Organizations Are There Benefits?

Analysis by Michael H. Jones-Bey

During my last two years here at Northeastern I have talked with many black students who have had the unfortunate experience of having to settle for Co-op jobs which did not relate to their college major or utilize their skills. There are also some black students who could not get any job, and are on what has become known as "No-op."

It is a frightening prospect (in terms of looking for a job) to be nearing graduation and not have anything to put on your resume showing that you have been able to apply what you have learned to actual work experience.

The economy today is sluggish. And like a friend of mine once said, "When America catches a cold, the black man in America catches pneumonia." As the economy shrinks, opportunities to develop, refine skills and creative talents relevant to getting jobs upon graduation shrivel also.

I am sure you have already seen or maybe even felt the government's freeze on hiring Co-op students in government jobs. The recent Reagan administration proposal to ease the anti-discrimination regulations (won by the struggle of organized black people in the sixties and early seventies) may also be felt by all of us.

According to the September 11 issue of the Bilalian News the administration proposes that businesses with less than 250 employees, and those with contracts worth less than one million dollars, no longer have to prepare written affirmative action plans.

This would virtually eliminate affirmative action enforcement in small business, and 75 percent of all firms with government contracts (approximately 200,000 firms or 30 million workers).

We must then turn to ourselves, not the government to gain skills and get experience in order to be able to get an edge in the job market. We must also begin to work together to build apparatus to ensure that bills such as the one passed by the Reagan

administration and future ones which propose to deny our own basic human rights; the rights to determine our own basic human rights; the rights to determine our own, and our families destiny do not pass.

It is important to learn to work with one another because we inevitably will have to rely on one another to build our own businesses and institutions as conditions worsen and it becomes evident that we cannot depend on anybody else.

There are solutions, however. By participating in organizations such as The Onyx-Informer, N.U.B.S.S., B.E.S.S. and The N.B.S.A. you can begin to develop, refine and utilize skills and creative talents by doing constructive work serving your people.

In order to give you an example of some of the ways in which you can do something for yourself while doing something for your brothers and sisters I have tried to give some sort of picture of what is involved with building an organization such as the

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Angela Davis

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orationist leadership. Some very exciting things are happening in the labor movement. There have been more strikes in this country over the last couple of years than since the thirties. Workers have refused to unload ships coming from South Africa. All kinds of things are happening within the labor movement, and we need to draw on that progressive energy. As a matter of fact, that's what it's going to take, since the masses of people are workers and the masses of Black people are workers. Now, what's instructive about this is that people in the strangest of circles agree with me.

During my campaign I addressed a Black political association in California that involved a range of Black politicians, and I got the most overwhelming response. Lionel Wilson, the Black mayor of Oakland, even agreed that we really did need a new party — that the Democratic party was not responsive to the interests of Black people.

ESSENCE: Doesn't the National Black Political Party that was created in Philadelphia last November respond to that?

DAVIS: That's an important step. But I think we've learned that although as Black people we have our own struggle for liberation to conduct, we can't achieve any really significant victories if we are not involved in coalitions.

ESSENCE: Why? Because of numbers or ideas?

DAVIS: Well, OK, because of numbers. But that's not the important thing. Whenever Black people have moved forward in this country, there has been an overall forward movement. White people have benefited from it. Certainly other people of color have benefited. The struggle for Black liberation has always served as an index to what is happening in the entire society — what's happening to women, what's happening to other people of color, what's happening to workers in general. In a sense I think that, as Black people, we have a responsibility to oppressed people in the country and all around the world.

ESSENCE: But isn't the total society either

more repressive or willing to be more repressive now than during the sixties?

DAVIS: The only way you can counteract that is by building a movement against that repression. I think that's an important point. My political work is concentrated on that area. Since 1973 I have been co-chairperson of the National Alliance Against Racism and Political Repression. And we see our job as challenging the whole structure of the repression and protecting people's right to organize. Ben Chavis (the leader of the "Wilmington 10" — a group who were convicted of a firebombing in North Carolina) is the other co-chairperson. And we consider the victory of the "Wilmington 10" really important, a key victory. We started working on that case in 1973, and it took seven years of active organizing to free them. But it was done.

We have Alliance chapters in about three different cities across the country. We're working on a whole number of cases on a national level. Individual chapters work on cases that emerge in their communities. And we've won a lot of victories over the last years. We're having our sixth national conference in Birmingham. My mother is the coordinator of the Alliance in Birmingham, incidentally.

ESSENCE: Where are these traditional Black organizations such as the NAACP, the Urban League, PUSH (People United to Save Humanity) and SCLC today? Are these organizations still benefiting Black people?

DAVIS: There are some ways, of course, in which the NAACP and the Urban League are very conservative. But I know that there are differences from chapter to chapter across the country too. I was once asked to be the keynote speaker of an NAACP chapter in Florida, and the national organization got very upset about that, and I didn't go. But the woman who was president of the chapter there resigned as a result of it. So I know there are some really good, dedicated Black people working within the NAACP.

We should attempt to involve the NAACP in progressive coalitions all over. I know that whenever we put something together, we always approach the NAACP. If we're going to hold a rally, against, say the murders in Atlanta, the NAACP will of course be approached and asked to be involved in the organizing and the sponsor-

ship.

ESSENCE: So in effect you think that the NAACP and the Urban League have a place in the Black struggle for freedom?

DAVIS: Definitely. You see; the involvement of all kinds of forces within the Black community is needed. We need to get everyone we can. That's the only way we're going to achieve our liberation. Members of the Alliance, for instance, range from the Communist party to some social clubs. We have large numbers of ministers and churches in the Alliance. At the other end of the spectrum, we have radical, revolutionary groups and the Communist party.

ESSENCE: You got married last summer to Hilton Braithwaite. How did you meet him?

DAVIS: I actually met him about two years ago. We had known each other for about a year before we got married. We had many friends in common so I knew him before. He graduated from the San Francisco Art Institute, where I had been teaching for quite some time. He teaches a course on the impact of photography on Third World communities. I also teach a course on the history of Afro-American women from Africa to America. We focus in the early part of the course on the situation of Black women during slavery. We try to emphasize the special contributions that Black women have made to the fight for the liberation of their people. And we focus on a number of individuals, such as Sojourner Truth and Ida B. Wells.

ESSENCE: Angela, have you changed in the last five or ten years, or are you just stronger in your convictions?

DAVIS: Let me put it this way. The same kinds of problems exist today as they did ten years ago. As a matter of fact, they have worsened in a lot of respects. And basically, I still attempt to participate in seeking solutions to those problems. Hopefully, I have matured. Hopefully, I have learned. Hopefully, I can apply some of the lessons that emerged from the struggles of the sixties and seventies to make a more substantial contribution today. But I still consider myself a revolutionary. I'm still doing whatever I can to reach out to Black people, people of color, oppressed people in general, and to heighten the development of a radical liberation struggle.

Uncamouflage Your Mind

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the state crushed our movement, killing many of our leaders and destroying all of our advanced organizational forms. The Black Power stage of our movement nearly died. The fight for political independence and socialism for Black people in America was fragmented, stagnant and lacked strategic direction.

However, on the international front, revolution was rising and coming into being. Mozambique, Angola, Vietnam, Guinea Bissau, Zimbabwe and Nicaragua all liberated themselves from U.S. imperialism during the 1970s. News reports and photos from progressive and conservative journals revealed the liberation fighters from these nations marching into their various capitals wearing a diversity of colors, shades and patterns of camouflage clothing. Freedom from colonialism, neo-colonialism, capital-

ism and imperialism, along with the beginning of socialist construction was associated with freedom fighters wearing camouflage uniforms.

Today in 1981, camouflage clothing is synonymous with aspects of bourgeois capitalist culture like drinking, partying and being in style. As the Black Liberation Movement awakens and develops in the 1980s, progressive cultural workers must be aware of the above social situation. The state in capitalist societies has two appar-

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More Black Student Organizations

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N.B.S.A.

Everyone in the organization takes on responsibilities. Each member, depending on his or her interest, will commit themselves to at least one of the committees be it planning, finance, internal affairs, public relations or promotions. Each committee is given specific tasks, divided among its members, which will, if done properly, develop skills that can increase your job marketability.

Here are some of the inherent benefits of joining black student organizations.

- In order for an organization to function and be able to respond to changes in the environment, analytical and problem solving people must develop from within the organization. There also is a need for planners and creative individuals.
- Leadership is another essential component of a successful organization. There is a lot of valuable experience in giving speeches, preparing committee reports, making presentations and making important decisions.
- In efforts to consolidate with students all over the country, there will be correspondence by mail and travel experience for those who are willing and able.
- Entrepreneurial skills are needed to devise new ways in which to raise money and develop small money-making enterprises.
- The managing of dollar transactions, and preparation of budget proposals can benefit accounting and finance majors; as would handling legal documents and proposals benefit C.J. majors and students interested in pursuing law.

• Planning dynamic programs to insure maximum participation and creativity is important also. Creative advertising can mean a big difference in trying to gain support and attendance for programs. Typesetting and printing skills are acquired by preparing flyers and posters for major events. You will even have contacts with the media for events.

• You can gain experience as a teacher or counselor, tutoring kids in the Martin Luther King Cultural, Athletic and Scholastic Association.

• For brothers and sisters who are interested in the arts (i.e. music and dance), your talents can be utilized and gain exposure at cultural events.

Working with positive black students in the various black student organizations who want to do something positive, can truly enhance your educational experience. Being able to relate to a prospective employer, in a Co-op interview, practical work experience — such as designing and writing for organizational newsletters — when interviewing for a job with the Boston Globe or their layout staff, may give you that edge you will need for getting the job.

Learning about organizational behavior is important if we plan on building our own businesses and institutions. Personally, I can claim to have attained valuable experience from my membership in The National Black Student Association which can be used when I graduate and eventually build my own black business. There are advantages to joining black student organizations.

work with our advisor, Dean David Blackman, Director of Minority Affairs, to develop a retention model. In this program we hope to motivate students and help them achieve their potential.

Previous activities of B.E.S.S. have included tutoring programs, community awareness programs (—informing the community, especially high school students, of the vast engineering opportunities, and how to prepare for them), technical speakers and more.

We hold weekly meetings on Mondays during activities period (11:45-12:50) location to be announced.

There are a little over 50 minority students entering the college of engineering this fall. We hope to see each of you at our next meeting.

Remember: together success is more probable!

If you wish to obtain further information, or have any questions, please leave a message for Anita Fonseca at 437-2154.

The Northeastern University Black Business Students Society (N.U.B.B.U.S.) is an organization founded upon the principal of promoting professionalism while simultaneously providing insight into the world of business. The organization consists of a group of enthusiastic black men and women determined to succeed in their current and future business endeavors.

NUBBUS' activities include seminars, outings and continuous meetings with prominent black figures in the business community. For more information concerning NUBBUS contact: Professor Willie Smith at 437-3439 or Eric Coombs at 232-5894.

The National Black Student Association is a group of students at Northeastern University who are primarily interested in raising and developing the political consciousness of black students on this campus. The manifestation of this objective takes many forms and is best exemplified by the diversity of our programs.

As our name suggests, we are part of a network of black students across the country fighting for the physical, spiritual, and psychological liberation of black people.

The National Black Student Association would like to extend a warm and sincere welcome to the black freshmen and women, you are the hope for tomorrow. The responsibility and tasks you are about to undertake are awesome, but the road already has been paved with the blood, sweat, and tears of those who fought and died that this day would come for you. We have but one bit of advice; remember always who you are, for that is the key to where you are going.

The National Black Student Association meets every Saturday in room 451 Ell Center at 4:30 p.m. All black students are encouraged and welcome to attend.

Student Organizations

B.E.S.S., N.U.B.B.U.S., National Black Student Association

B.E.S.S.

Welcome class of 1986! The Black Engineering Student Society, (B.E.S.S.), hopes to have the opportunity to interact with you during the coming year, especially those in the engineering discipline.

We are pleased to take this opportunity to introduce ourselves to new members of the Northeastern University community.

The Black Engineering Student Society was founded in April, 1974. One purpose of the society is to bring minority engineering students together to enable them to share their knowledge and experience. It also was formed to aid in the increase of minority

individuals involved in engineering on post college levels, and to unify these individuals with a common goal.

We are a chapter of the National Society of Engineers, which expresses our concerns on a national level.

Roughly, half of the minority engineering students who enter Northeastern do not complete their course work. This is a major concern primarily since our numbers are relatively small to begin with. Therefore, our theme and major concern this year is "Retention."

In the coming quarters it is the intent of the Black Engineering Student Society to

Black Fraternities and Sororities at Northeastern

Iota Chapter has ventured into various public service functions during the past year.

Sharing Holiday spirit with children unable to enjoy the festive occasions at home, members distributed gifts and decorated the children's wards at Boston City Hospital for Halloween and Christmas.



Also working with children, the chapter participated in Martin Luther King Culture and Scholarship Service program at the African-American Institute. Locally, in light of stressing academic excellence, D.S.T. has sponsored Black College Night, an event at which Black colleges come together to inform high school students about their institutions. Also, various members tutored on both an elementary and collegiate level.

Nationally, one of the sorority's projects, The Professor Endowed Chair Fund, aids the United College Fund by paying a professor's salary at a Black College. Iota Chapter's fundraisers are in lieu of this project. A part at which the sorors stepped, Greek Games, a basketball tournament, and Silk, Satin and Lace, another party affair were among the fundraisers the DELTAS had last in years past.

Up and coming this year are these events and many more. We do hope to see you at these functions, beginning with The Meeting of The Black Organizations given by the Cabral Center's Freshmen Orientation Committee and hosted by Delta Sigma Theta Sorority Inc.

For more information feel free to contact any Delta.

Have a very good year!

Join Black Student Organizations

A.C.E.S. at the African-American Institute

By Cynthia Jones

The Academic Counseling and Educational Service Department (A.C.E.S.) gives black students the opportunity to seek academic assistance and utilize counseling services as its name suggest. A.C.E.S. consists of three main areas: 1.) Project Ujima, 2.) The Academic Assistance Program and 3.) The Counseling Program. All three areas of the Academic Counseling and Educational Service Department work collectively to address the academic and non-academic matters of Northeastern's black student population.

A.C.E.S. is designed to provide a foundation for black students to mold, shape, and pursue their academic careers at a proficient level. The A.C.E.S. department also works towards minimizing the attrition rate which at present is approximately 75 percent.

"The department offers black Students motivational programs and qualitative counseling services relative to academic and non-academic matters," said former A.C.E.S. Director, Jamilia Franklin.

Project Ujima

Project Ujima, the most highly publicized unit of the Academic Counseling and Educational Service Department is a minority admission program and a year long academic supportive service program. The program officially came into existence in 1974. Prior to its official recognition, Project Ujima was known as the Pre-Freshman year Summer Program designed to assist the incoming black students. Wendell C. Bourne, the Projects director stated, "The summer program offered the black students counseling in basic skills, a tutorial program in requested area's and a counseling service addressing areas such as course selections, housing information, financial assistance, and career opportunities." Thus, out of the summer program emerged Project Ujima, dedicated to uplift the skills and the motivation of black students.

When asked how Project Ujima students are selected, Bourne replied, "Students enrolled in the Project are selected among

minority freshmen applicants whose secondary school performance did not meet the traditional admission's criteria for entrance at the university, yet their record showed a high academic potential.

"Project Ujima is designed to make the student aware of his or her potential, to motivate each student to strengthen his or her abilities to a point where they exhibit the confidence and independence necessary to improve the basic compensatory skills. The program continuously emphasizes the essence of "UJIMA," collective work and responsibility, which leads to success and increased self-respect among students," said Bourne.

The student's curriculum consists of two reading and study skills courses and mandatory tutorials which is an integral part of the project's requirements. "Students enrolled in Project Ujima must also receive counseling in the areas of course selections, career information and other academic and non-academic areas," added Bourne. In doing so the project tries to maintain a constant working relationship not only with other areas of the African American Institute, but also various sectors of the university.

Bourne pointed out, "Project Ujima has a sixty-five to seventy percent success rate." He also said, "Many Ujima students have been successful academically, some have made the Dean's List while former Ujima students are pursuing professions in the arts, business, education and etc."

The Academic Assistance Program

The Academic Assistance Program was formerly known as "Tutorials." However, "The name was changed to instill a positive image in the minds of students. We (A.C.E.S. directors) felt that students were reluctant to utilize the program due to the negative image the word 'Tutorial' traditionally portrayed," said Franklin.

The program is structured to combat this stereotype. The Academic Assistants foster the importance of utilizing the program to its fullest extent consistently. The program

Continued on page 31

Dana Chandler

Con't. from page 7

"If you put it coldly, white people are still too crazy. If you put it warmly, to me, black women are the most beautiful women in the world. There's no need to go any place else. The rainbow is already in the race," said Chandler, with his admiration and respect for black women beaming in his voice.

Chandler feels that there are so many black women around that if a black man can't find a black woman, all he has to do is keep looking. Said Chandler, "I'm not disclaiming the beauty of white women but at this point white women's beauty is for white men."

"Black men don't need to go that way.

Black men are still being killed behind that, culturally, literally, and politically. What happened to Brooke (black former Massachusetts Senator Edward Brooke) happened to him because of who he was married to more than anything else. They would not have cared who he was divorcing if she was black," said Chandler.

Though not condoning inter-racial mixing he strongly stresses that, "My preferences never preclude friendships. I think you can have some strong friendships with people of every race but when it comes to making families we should make families with our own."

Chandler knows that many of the things that he says might be upsetting to some but that doesn't bother him. If he is right then he doesn't have to worry, and Dana Chandler is a man who does very little wor-

rying about what he says, because it's always coming from a loving artistic heart that is within perhaps the best black male role model at Northeastern and in Boston.

Someone once asked Chandler if he found being black difficult. He responded, "I don't want to be anyone else. I don't envy anybody but me, Dana Chandler because I love my black self."

"Besides," says Chandler, "I think I'm kind of good-looking."

Yes, the addage that it's hard to keep a good man down must have been written just for Dana Chandler or (Akin Duro), his African name. When asked what his name meant he simply replied, "Stand up man! You knock me down and I get right back up!"

Uncamouflage Your Mind

Con't. from page 27

uses that safeguard the social order. One is the coercive apparatus which enforces the laws of the society, gun hand. The military and police force suppress protest movements, social insurrections and protect the property of the ruling class. The state also develops means not only of coercing oppressed social groups physically but mentally, by various types of ideological and propaganda agencies. These institutions of the state include: schools, churches, the media, laws, cultural institutions, and political parties, etc. The cultural institutions here in New York City have arrested camouflage clothing from progressive people fighting for political independence and socialism and placed the wearing of camouflage within the ruling class life styles. Just as Black culture became beautiful and hustled for private profit during the 1960s, so can camouflage clothing be mass produced and popularized within the Black and Latino communities. These ideological institutions controlled and owned by the U.S. ruling class, interpret the wearing of camouflage within a gay and carefree context, not in a manner where social unrest, political education and revolutionary nationalist culture would be heightened.

The task of progressive individuals, organizations and party formations is to awaken our people out of their backward

political-cultural stupor concerning this issue! We must un-camouflage their minds! We must educate to show the relationship between the tiger stripe camouflage suits of the People's Liberation Army of Namibia (SWAPO) and Palestine Liberation Organization (PLO) and their fight to free their land from settler colonialism of South Africa and Israel. We should drive home to our people while the freedom fighters from the Guerrilla Army of the Poor in Guatemala (ERP) and the Faribundo Marti Front for National Liberation (FMLN) in El Salvador wear olive green drab uniforms against their own comprador exploiters that look like them as well as the external U.S. blood suckers who hold back the people from attaining land, power, and socialism. We must be theoretically and practically prepared to explain to our people why fallen leaf pattern camouflage jumpsuits will fall out of style soon in New York City, but will continue to flourish for freedom fighters in Zimbabwe, Angola, Grenada and Mozambique because they will always have to protect their territory against South Africa and United States imperialism, until both are destroyed. And finally, we must explain to our people the military reasons why we won't be wearing green camouflage uniforms in our own armed urban guerrilla people's war!

The purpose of camouflage clothing in military situations is to conceal an individual or object from its enemy. As Africans, colonized in America, we are presently at war with the white capitalist-colonial state. Our oppression is collective. We cannot fight the state on an individual basis. Wearing camouflage clothing within this society will not protect us from racist violence, police brutality, cultural imperialism or unemployment. We must all take cover within the Black Liberation Movement today! The mass organization and party formations like the National Black United Front and African People's Socialist Party will not only be able to defend us from our class enemies and national oppressor, but will also educate and put us to work in order to go on the offensive to win independence in our lifetime! Our liberation calls for revolutionary theory and organization, discipline, and unity. These two formations have these assets. Take cover within them and move ever forward until victory.

**OFF OUR KNEES IN THE 1980s . . . UN-CAMOUFLAGE OUR MINDS!
PROTECT OUR COMMUNITIES AT ANY EXPENSE!
SELF DETERMINATION AND SELF-DEFENSE!**

Fauntroy

Con't. from page 16

or insensitive staff at the White House. It cannot be quieted by allusion to waste and fraud in human needs programs only. It is a time to act in the Congress, in the White House, and in our own communities: to make a commitment to resolve our economic difficulties, one that shares the bur-

den among all people in our society and not just upon the backs of those least able to bear the burden. Those who do nothing but carp at the poor and near poor are inviting shame as well as violence. Those who act boldly and fairly are recognizing right as well as reality.

We recognize that in positing this different assessment and positing these alternative solutions, we are confronting a fierce

storm of carefully generated public opinion.

But if it is said of no one else, we are determined that it will be said of the Congressional Black Caucus in the 97th Congress that we did not fear the weather and did not trim our sails, but instead challenged the wind itself in order to improve its direction and cause it to blow more softly and more kindly over the world and its suffering people.

A.C.E.S.

at the African-American Institute Con't. from page 29

is made available to the students from the first day of classes to finals week of the academic quarter. The program is structured in this manner to allow all students utilizing the service to implement tutoring as part of their regular routine of studying.

"Statistics prove that students who take a conscious effort to seek professional services will benefit the most, unlike those students who do not take an active part in pursuing their academic careers," said L.P. "Skip" Griffin, current A.C.E.S. head.

The Counseling Department
The Counseling Department of A.C.E.S.

is headed by full time counselor, Betty Smith and is supplemented by the Peer Counseling Group. "The Peer Counseling Group was established to give the Freshmen a "head-start" at knowing what to do when a crisis came up," said peer counselor, Kathy Wright.

The group was established in hopes that students who sought the service would feel more at ease with a peer, someone besides an authority figure to whom they would be able to relate.

The organization consists of upperclassmen so that those who have experienced

Northeastern can share their knowledge with others who may encounter similar difficulties. The counselors' aim is to assist incoming Freshmen, extended-Freshmen, Project Ujima students, and upperclassmen who may need a supportive service.

In short, the Academic Counseling and Educational Service Department is a supportive service in which all areas of the department; Project Ujima, The Academic Assistance Program and the Counseling Program work collectively advocating academic proficiency and personal self-esteem for black students.

Jim Scott Guitarist for the Paul Winter Consort and Radiance

featuring:

Jim Scott, guitar & vocals
Martha Sandefer & Nancy Coker, vocals
Nancy Rumble-Wheeler, oboe & english horn
David Darling, cello and vocals
Jim Saporito, Ted Moore & Joe Hunt, percussion
Jan Jarczyk, piano
Gordon Johnson, bass

present

A SONG FOR THE EARTH

Sunday, Oct. 18th, 8 p.m.

Arlington Street
Church

(corner of Arlington
& Boylston Sts.)

Admission: \$6 at the door

\$4 with student I.D.

\$3 for the hearing impaired

by Jim Scott
and Joel Satler

A concert of new music celebrating the earth, the environment, and all living things. Also featuring the New World Choir. Interpreted for the hearing impaired.



RADIANCE

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artists, photographers, sales people,
and interested people
with good ideas.

Room 449 Ell Center
Telephone 437-2250
Meetings every Wednesday at 6:00 P.M.

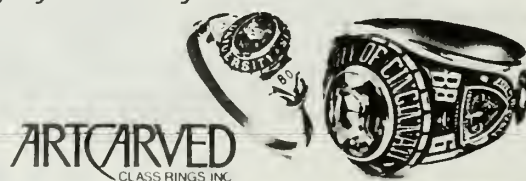
**Next
Week!**

Just tell us what you want.

Your ArtCarved representative will be on campus soon to show you the latest in class ring designs. With dozens of styles to choose from, you'll be proud to select your one-of-a-kind design. Just tell us what you want. And be on the lookout for posters on campus to get you where you want.

"Juniors & Seniors"
Date: Mon.-Fri. Oct. 5-9

Location: NU Bookstore
10 am-6 pm 10-4 Fri.



In The Bond...

to what's in the books, but to the economic and social dilemma that this country is headed for. If one understands this then he or she should also know that many of us will have to forgo some of the material things that we think we need.

While we're being realistic about things, consider this, the attrition or drop-out rate for black students at Northeastern is almost 75%. Some of the friends you meet during orientation will not be at N.U. a year from now, not to mention five years from now. The reasons vary; family problems, the books, or as is most often the case lack of funds. These are the facts and hopefully you will not fall prey to these unfortunate circumstances.



Yet, whether we graduate from N.U. or not, we must remember that we are forever students in life's classroom. We learn something new everyday. Sixty percent (60%) of what you learn at Northeastern University you will learn from your peers and from the experience of being away from home at college. Thirty-five percent (35%) of the things you learn will be about yourself, and the teacher will be you. If you are lucky, the rest you will learn from Northeastern. This is not to say that N.U. is a bad school or that you have wasted your time coming here. Northeastern provides students with excellent opportunities and if used properly, CO—OP can't be beat. The fact is you need a degree if you want some money. However, if we follow the lead of greats like Malcolm X and Frederick Douglass, two self-taught self-made men, as well as two of history's most profound scholars and freedom fighters we see that our education comes from our thirst for knowledge, our desire to truly know, learn and understand.

In closing I'd like to draw a parallel to your success at N.U. and the realization of the **New Onyx—Informer**. Recently sincere black student interest in the "Black Student Voice" at Northeastern has been virtually null and void. Only through the true dedication, hard work, confidence, conviction and determination of the Onyx—Informer staff has this medium not died. It was a struggle but we have made it. The fact that you are reading this message is testimony to that.

The Onyx—Informer will continue to live and prosper as long as the conviction and support of black students persists, if it wains, we will surely perish. We encourage any and all interested students to come and join our dedicated staff.

If you go about your work at N.U. the way that the **New Onyx—Informer** staff has gone about producing what we think is a quality publication, you cannot be anything but a success. Remember, "Life is a Struggle, and Struggle is Life!" Once again, welcome to the black N.U. family.

Sincerely yours, "In The Bond"

Anthony D. Robinson, Jr.

Anthony D. Robinson, Jr.
Editor-In-Chief

NORTHEASTERN

by LINDA 4X

i suffer

here;

Black

amongst this

phony

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whiteness.

and i

sadly

watch

my brethren

stare at me

as they

pass

in the

company

of their enemy.

i try hard

to remember

what i have

been taught,

and move on

swiftly,

not deterring

my true

purpose

with

emotion.

